

how far it verball and naked professeion of the gospell, is from the sauing knowledge of the truth. Pietie and Iustice (as your Honour knoweth) are two Sisters, Daughters of one Father, they proceed both from one Spirit. The Lord hath singled your Honour and set you on his seat for the defence of Iustice. Your undoubted and amēt^{amēt} your faithfulness and constancy and truth daily committeth you to the great loue of Iustice. Herefore Pietie ever afflicted with many grievances, remoued, and dispitefully intreated in this world becomes an humble partner of your Lordships, hoping to finde no lette at your Foyre.

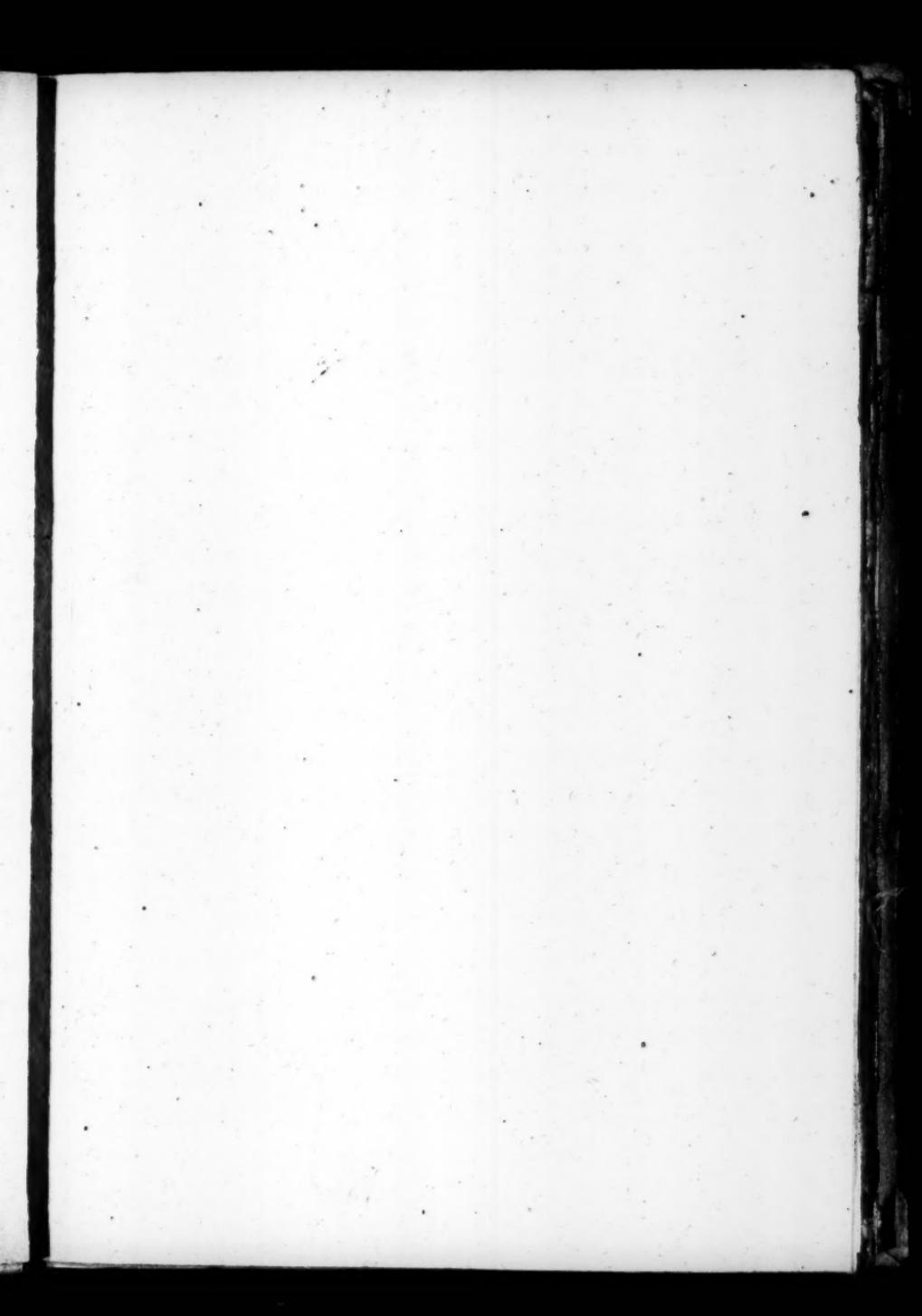
The Epistle Dicione.

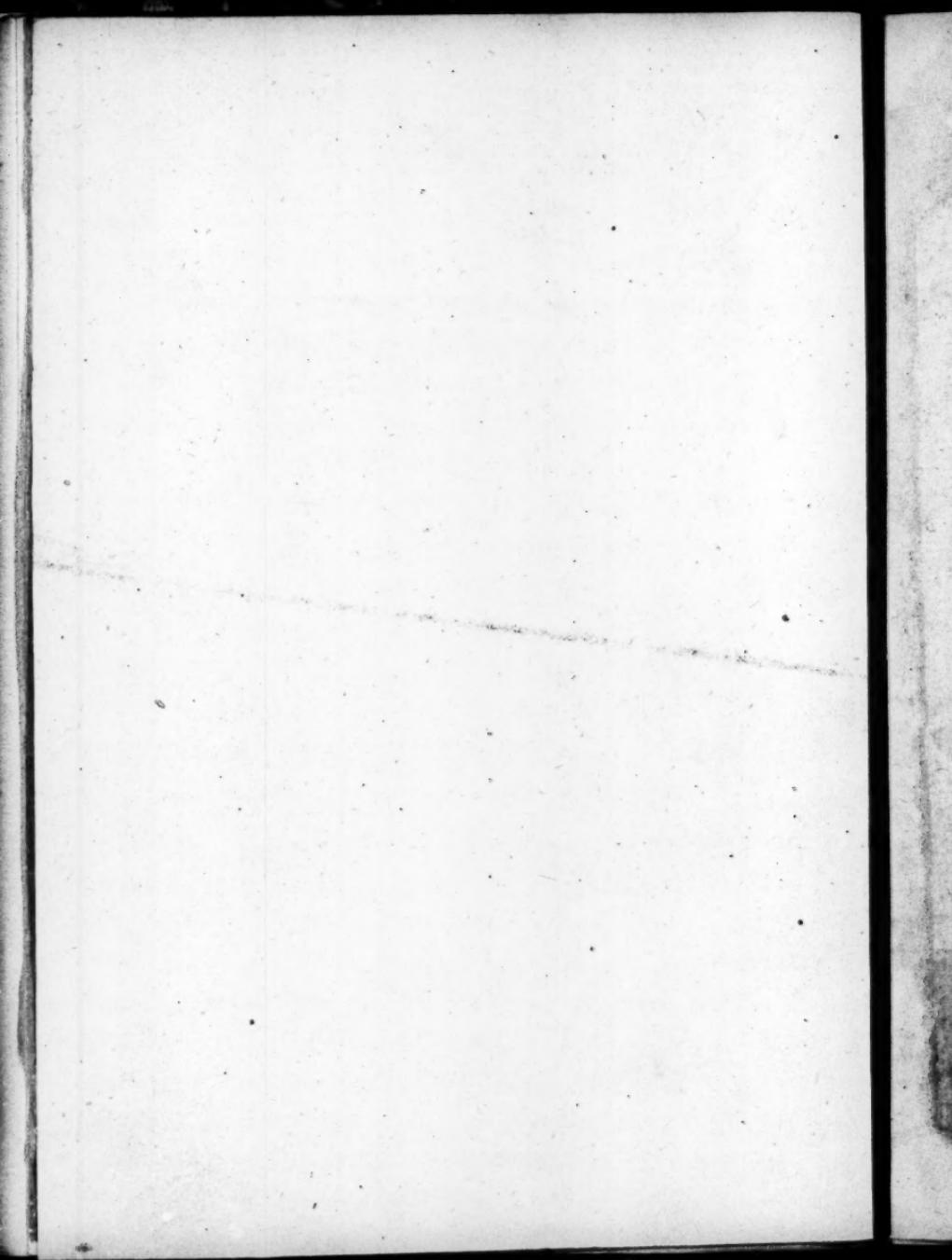
then her sister hath euer found.
The Almighty God which hono-
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those that desire, loue and looke for
that his most gloriouſ appearance.

Amen.

Your Honours to command

HENRY HOLLAND.







To the Christian Reader, grace and peace in Jesus Christ.



Odlineesse hath ever found
few friends on earth: and
in this small number, there
are some true, some false.
The true hearted and the
godly, from all parts haue
much rejoiced at the first and second impression
of these works, and haue given me great cause
to looke out the rest, for their further edifica-
tion and consolation. Counterfaste friends, I
count all carnall Gospellers; or poruerse Pro-
testants, walking after their own lusts, whose
mouthes speake proude things, vnyde of the spi-
rite (as S. Iude speaketh) and therefore can-
not taste spirituall things, nor esteeme of spiri-
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there being also of two sorts; some ignorant
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Our aduersaries this yeere of Iubile haue
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Be not deceived (good Christian) by any
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their faith in Christ, fro their true allegiance
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(good Reader) that the popish religion doth
more agree with the natural man, then the true
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may be a short
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falsis. Senec. lib.
op. 14. ep. 95.
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The Epistle Dedicatory.

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C. 5. 81

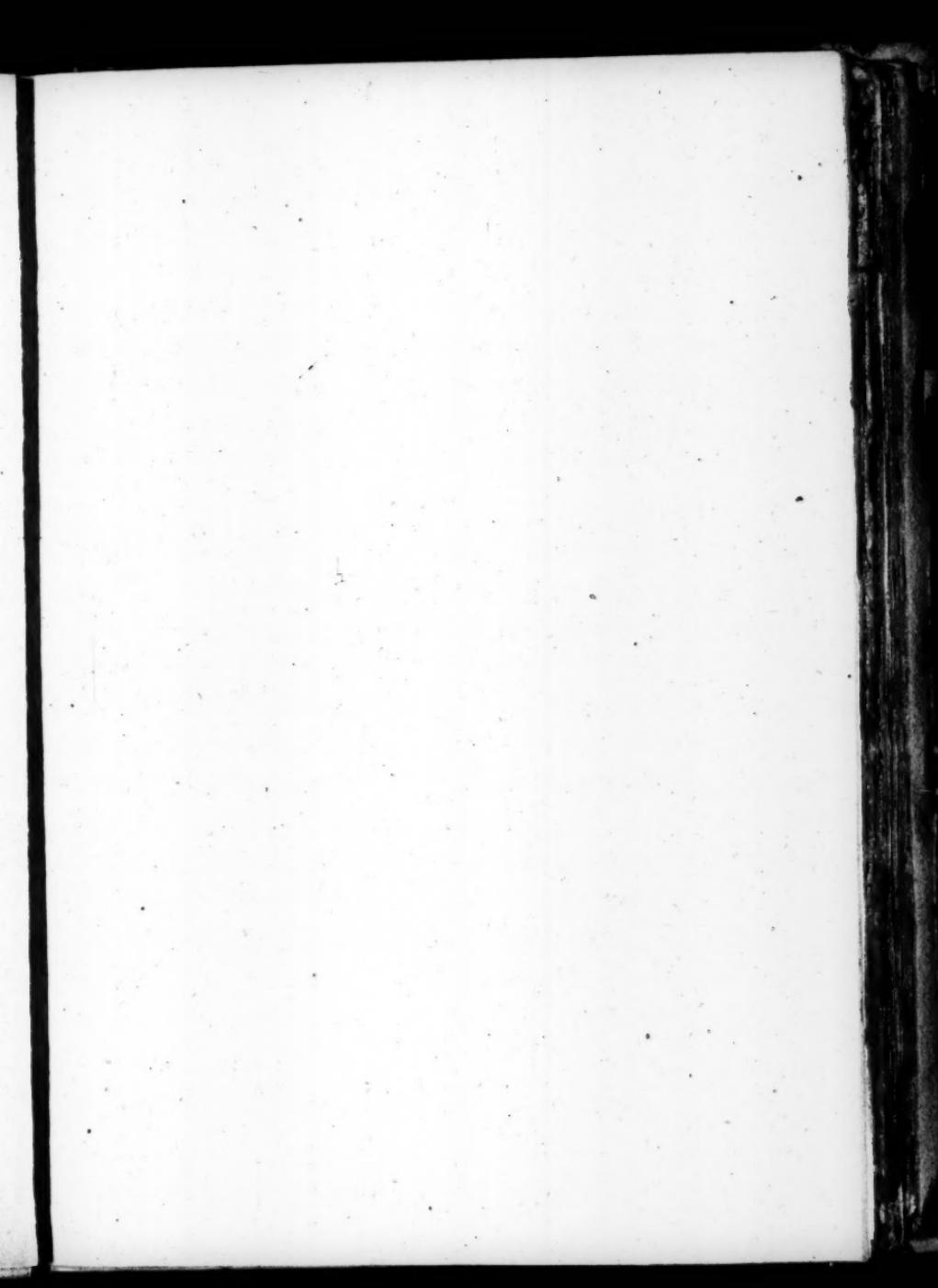
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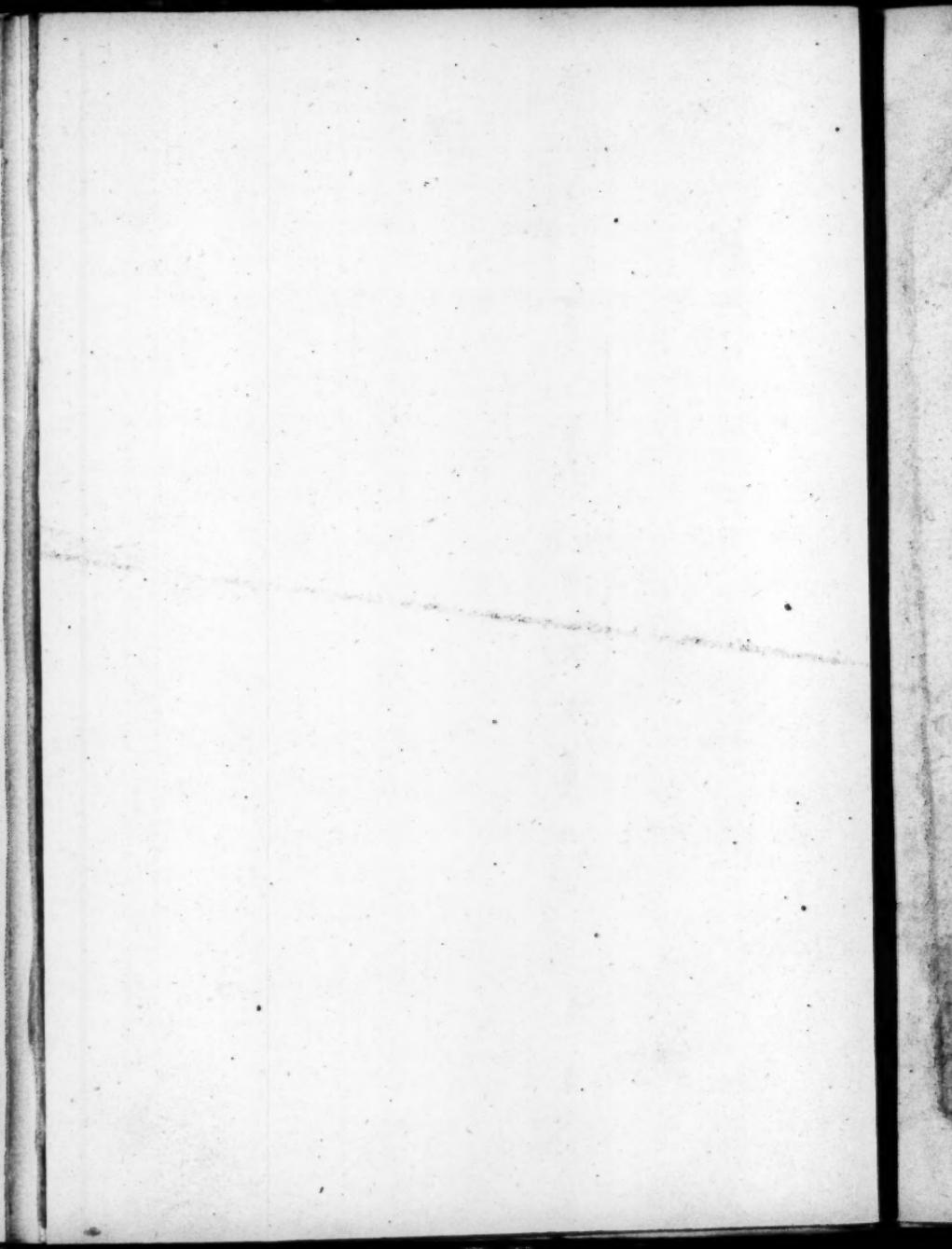
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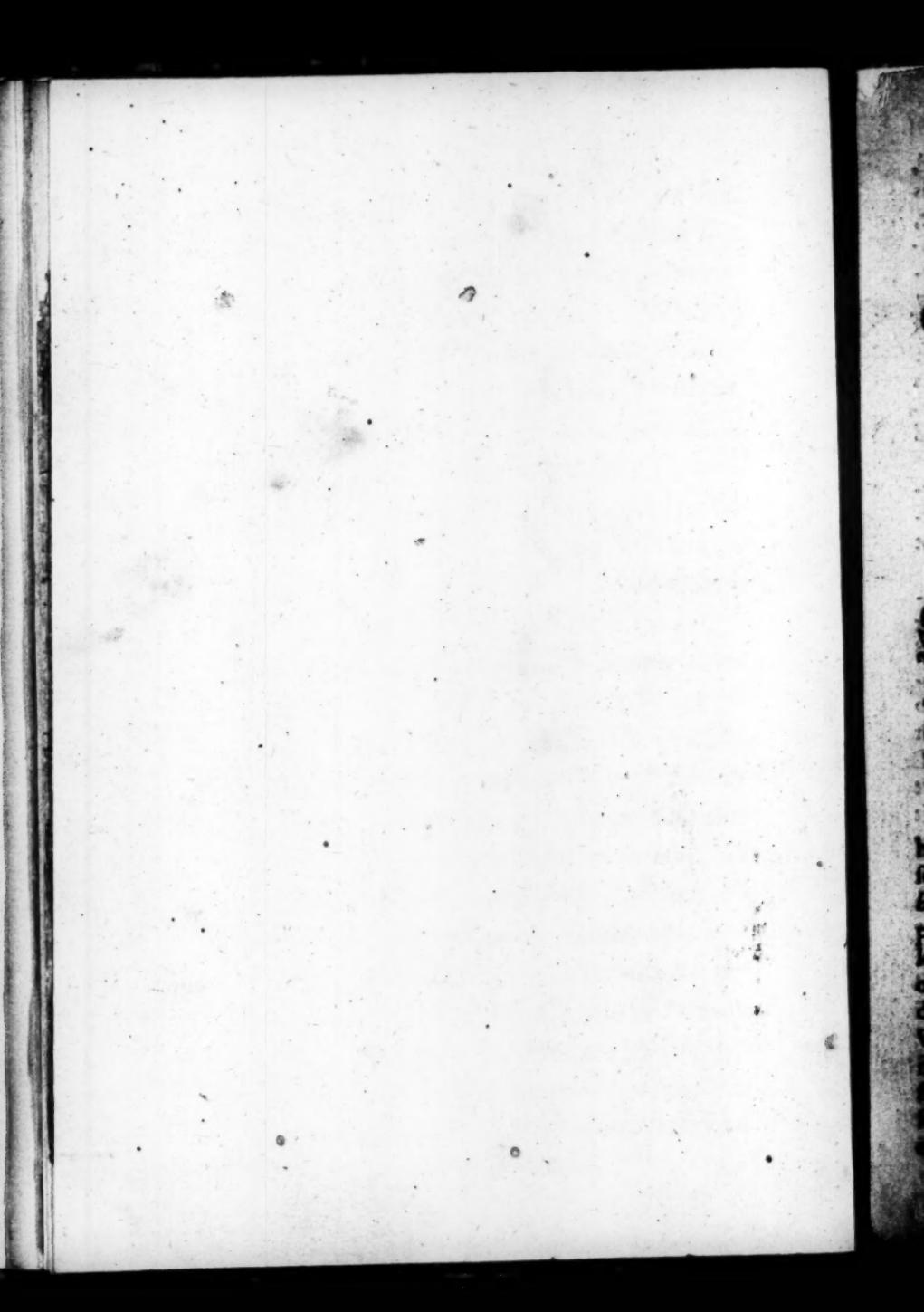
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GODLY INSTRVCTI- ONS FOR THE DVE EXAMI- NATION AND DIRECTION OF ALL MEN, TO THE AT- taining and retaining of faith and a good conscience.

CHAP. I.
Of Christian Admonition.



W^{ise} men call Admonition
meddling, and that they that look not
to other mens matters are thought so
to be peaceable, and learned sober wise
men, and they that practise admonition
are thought to be vnsociable.
Caine himselfe was of this iudgement,
he was one that looked not af-
ter his brothers life, but soberly (as
he thought) respected his owne : by this one example we may
see what spirite they haue, who say, *I haue nothing to do with
him*. We, hauing learned not the practise of the world, but the
practise of the word, looke for another iudgement, and when
looking through at such shadowes, we dare & must be busie with
our brother, Leuit. 19.17. And if neede be, we will strangle
deale with him, as plucking him ou of the fire, Job ver. 22.
We may not vnder the colour of peaceableness, muffle our
mouthes : if I haue an eye in the Church, I must bothe
take it off. If I be an hand in the Church, I must plucke it
off. for every hand not admonished, when and where we see it,
will be clapping our funes, because how many funes

Admonition.

haue willingly seene or heard, and not rebuked nor lamented, we haue committed them. They obiect our corrupt nature is disposed to winke at the offences of our brethren. I answere, howsoever corruption may be intermingled, yet the first motion of rebuking sinne is of God. A godfater said, I was neuer acquainted well with any, but first I displeased him by admonishing him of some sinne. And like as the children of Israell were going but eleuen dayes journey in thirtie yeares; so we might goe by admonition as farre in eleuen dayes, as some without it can doe in many yeares: And as in a lethargie we haue neede of a purgation; so when the grace of God freezeth in vs, we haue need of admonition.

2. As he that admonisheth another of sinne, and is not grieved, profiteth another but not himselfe: so he that seemes grieved, not admonishing his brother when times serues, is not truely grieved.

3. In admonishing it is good to obserue the rule of our Saviour Christ, Matth. 18. before we proceede either to Minister or Magistrate: that so doing all things with loue, lenitie and prayer, we may not doubt but the Lord will blesse his appoynited meanes, and so in faith and meekenes offer our selues to him: if it be so that we see no fruite, yet we shall possesse our soules in peace, with the conscience of our simple obedience.

4. A godly man doubting whether (being moued in heart to admonish an vnruly partie by writing, and fearing that it would not be profitable) he should continue in his purpose or no? he was answered, it was a great sinne then not doe it, and also a great iudgement of God came on that sinne often, which was, that we should forget the good motions: or hauing the good motion, we should want opportunitie to doe it: Wherfore let vs doe the thing, and leaue the successe to God, after we haue prayed for it. And if it so come to passe (as often it doth) that though the action be good, our hearts vpright in the doing of it, our affection louing, considering the thing right and good, yet our labours and our prayers be vnfruitefull: let vs remember that in all these were secret imperfections and sinnes, for the which the Lord might hinder the successe,

Admonition.

successe, which by deferring he doth scoure away, that afterwards in fuller measure of his mercie, when he shall be the better prepared by humilitie to be thankfull, he powre out a more rich measure of graunting our requestes vpon vs.

5 The Children of God become better, and profit more when they are rebuked; and a rebuke is not without effect in any, but in the wicked. They that harden their hearts and neckes when they are admonished, and thinke that sharpe handling doth make them worse, had neede to take great heede to themselves, for if the Lord cannot preuaile by great Admonitions, nor sharpe rebuking, he will certainly punish, for though he did beare with the often murmurings and many sinnes of the Israelites, yet at the last he sware in his wrath they should not enter into his rest.

6 *Ierobo* doth not rashly reprehend *Moses*, Exod. 18.14. but he first commeth to the knowledge of the cause: and when he saw cleerely that there was an ouersight in his sonne, then doth he admonish him, and giue him such counsaile as is agreeable to the word of God. The want of this wisedome doth often make our admonitions vnprofitable, because we take not aduisement how the case standeth, then for that we doe not labour to haue a sure ground for our counsell out of the word of God. If then we will that our admonitions take place, let vs first duely consider of the thing it selfe, and by the word trie it to be a fault; then let vs also labour to haue away out of the word, whereby the matter may be better handled. If this were an ouersight in *Moses* that he had neede of an admonition, who can exempt himselfe from it? None at all, but every man must be content to be admonished, yea though it be of his inferiours, for so *Moses* farre excelling his father in graces, yet is profitably admonished by him and willingly receiveth it. So was *Naaman* the Syrian admonished by his servant, and *Abigail* by her servants, and she did also admonish *Daniel* the King and Prophet of God. We must then admonish, ^{1 Sam. 25.31,} and be admonished, euen by them that haue received lesser ^{32.} graces then we, and with all modestie and loue, and thankes-giving as *Moses* and *Daniel*.

Admonition.

7 The nature of the wicked soone appeareth in an admonition, who will at no hand be admonished by the godly, albeit the cause be never so iust. The wicked Israelite could be content to suffer the wicked Egyptians to whip him, but not godly Moses to admonish him. The world will be subiect to the world, but not to God.

8 We must learne to admonish speedily after the offence is committed, because our nature in good duties, and in them especiallie which haue offence with them, is readie to put off, we must not tarry yntill we meeete the offender; but goe to him, whilst the brunt is vpon vs, for our nature is giuen to cool too fast, if we plie it not, whiles it is hot. So our *modo* and *modo* never haue a *modus*, when we post it off from time to time, and our anger against sinne is quicklie shaken: while we are hot then, and our brother is sicke, the equitie of the thing requireth, that we shoulde goe to him, though otherwise he shoulde come to vs. The reason is, because after sinne is once committed, there is a darknes, a dimnesse, or a mist brought on our soules, whereby howsoeuer in judgement we reteine somewhat of other mens sinnes, (as *David* did of his offence, that tooke the poore mans sheepe) yet we cannot see our owne. Besides, there is cast a deformed blemish on the glasse, shewing vs our sinne, and the diuell so prouiding, that sinne never dieth, we abhor those meanes, which shoulde recouer vs; we on our parts receiuie our standing to this end, to admonish. Wherefore, *Peter* not being able to requite Christ for praying for him, that Satan might not ouercome him, is commanded by the confirmation of his faith, to remember to confirme the faith of others. And Psalme 26. The Lord is content to set ouer the debt due to himselfe to others. And *John* makes this a speciaall note, that we are not dying, if we loue the brethren. The third reason that should moue vs to make haste, is this: whilst sinne is yet tender, green headed, and shamefast, whilst it hath blood with blushing in the face, whilst it is like a little aspe, or like a small coard, it is wisdome to admonish the partie of it: otherwile it will fall out with vs, as with the practise of an auncient Father, who planting one yeare, pluckt vp the plant

plant with one hand, who suffering it two yeares, was faine to pull it vp with both his hands; but planting three yeares, he vsed both hands and brest; at the length when it was a plant of fowre yeares olde, he was constrained to let it alone. So God would haue vs pull vp the sinne whilest with one hand we may doe it, not totarie, whilst two hands, breast, and all will not doe it: for feare of negligence we are to admonish in respect of our selues, because the sinne is on our score, that we admonish not. The same God, that saith forgiue thy brother if he offend, saith also, if thy brother offend, admonish him. Many would haue their faults forgiuen but not reproved; but he sinneth as deepeley that reproueth not, as he that forgiueth not: so fearefull a thing is not to admonish.

9. It is a good thing when we so take an admonition, as Gal.2. 11, 12. the admonition takes vs. *Paul* reproves *Peter* openly, and re-
cordes his fault in his epistle: and yet *Peter* for all this calleth
him his brother *Paul*, commanding his wisdome, his gifts and
grace, accepting his admonition not as a blowe with a staffe,
but as a most precious balme. But we whē a spot is shewed to
be in our garment, are ready to take vp myre, and to cast it on
his coate, that poynted at our spot: or seeing something in our
face by a glasse, we be readie to breake the glasse that shewed
vs our blemish. Againe, when we admonish, we shall meeke
with some that will flatly deny the fact: some will graunt the
offence, but in part: some will confess the whole, but they do
extenuate it. For all which maladies, as good Phisitions, we
must not at the first vrge the most forcible medicines, but vse
them in their degree and place, that is, when more fauourable
meanes preuaile not: we must not with *Rheoboam* vse too
strong a purgation at the first, least our patients be not able to
beare it, but we rather cause them to be more crasie, then ridde
them of any part of their disease.

C H A P . 2 .

*Of the forme and rules of Christian
Admonition.*

*Ill sinnes are
not equall.*

There are two sorts of sinnes, some greater, some lesse: for Christians are neither Stoickes nor Epicures, for *Paul* opposeth himselfe to them both, Act. 17.18. they esteem not all sinnes alike: Neither are they all one with thofc which haue a bottonlesse charite, who can count all euils infirmities. And there is a third sort worst of all, and they will make euerie sinne a mote, and a beame when they list: the earth is a beame in it selfe, but a mote to the skie. But we know that all sins are not of one laste, Gen.15. *I will not bring in the Israelites till the measure of the sinnes of the Amorites be full:* So there is a full measure, and a wanting measure, all haue not one measure. When *Paule* speakeith of a gangrene, and *Ioh* of a sinne, which he calleth the rottenessle of bones, they meane there are diuers degrees of sinnes spreading in our flesh. A Father saith, some sins were scoured by the bloud of his hands, but others required his heart-bloud, *Ioh.* 19.

2 Now for that in Admonition this distinction of sinne is not knowne, some doe trouble the eye, some put out the eye. Some sinnes there be that our brethren may plucke out, some that are left to our selues to plucke out. Truth it is, if we consider euerie sinne as it is against the maiestie of God, we shall see it is no mote or light matter, Matth. 5. God esteemeth one iot of his law more then heauen and earth. Doth every sinne require the bloud of Christ? how then can they be motes, vnes we thinke his bloud to be a mote also? As it is said of *Bala-far* in Daniel, so it may be said of euerie one that finneth, If thy sinnes be weighed, it is the losse of thy kingdome, euen of the kingdome of heauen.

3 The better to examine sinnes, let vs not weigh them by themselves; for a sinne seeming by it selfe to be but a graine waight, yet by reason of some circumstances, may counterpoise a heauie beame. For example, consider the sin of *Iudas*,

you

*Turbare oculum & exce-
care.*

*Nihil leue
quod prepon-
deratur mundo.*

you shall see it by all the sixe circumstances: first, of his person, in that he was a disciple put in trust with the temporall things that belonged to Christ. 2. Of the obiect; for that he had confessed Christ before. 3. Of the time, when he received the Sacrament. 4 Of the place where Christ went out to pray and to teach his disciples. 5. Of the maner which was in hypocrisie to say, Hayle maister. 6. Of the cause; for such a small value. So in like maner the sinnes are greater in publike persons then in priuate, and that first for the offence, which Christ counteth a beame. There was as much sacrifice offered for the Note. finne of the priest, as of all the people besides; for surely as the Levit. 16.6.15 measures of the Sanctuarie were double, so their sinnes were Heb.7.27. double. And as this is said of the person, so now of the place. Publike sinnes are greater then priuate, in that they haue impudency ioyned with them, in that they be committed with an high hand. In respect of the time, a sinne of long continuance is greater then a sinne that began but yesterday.

4 There are sixe notes to know a beame by. The 1. is taken out of that place where Christ saith, it is impossible for a samell to goe through a needles eye: and this is to expresse the absurdity of those which say, as Absalom said, euery mans cause was good: these some out sinne without shame. The 2. is set downe, Rom. 7. where the Apostle speakes of a sinne, that by the light of the law he saw to be great and fearefull, which before he counted as a shadow, or a mote onely. The 3. note is, Reu. 17. a sin of many heads, able to be diuided, to be quartered, must be a beame; but a mote cannot, being almost as little as the Geometricall punctum. It is a compound sin. The 4. David speaks of, Psal. 118. 22. making relation of certaine stones which the builders refused, if it be picked out to make an ill building, as Doeg was to be the executiother, such as we vse to serue at turnes, to build the kingdome of ignorance: This must be a beame, & not a mote. A mote may be blowne out, but a beame can scarce be haled out with horses. The 5. Saint Jerome saith: Si cito re- is drawne out of that saying of Christ, Hypocrite, plucke the mouente feste beame out of thine owne eye, then thou shalt see; so that is a et, si durante beam which makes vs blind. This is that which Salomon saith, riu trabs est.

A man may
thin a beame
in the darke,
but we cannot
see mores but
in the Sun
light.
*Multiplex pec-
catum.*

Al the workers of iniquity go astray, knowledge first decaith. These sins we haue, & feele them not; & the greater they be the lesse griefe. These malladies of the soule are cōtrarie to those of the body; for these the greater they be, the more we feel the, the other the lesse. Those were but small in comparison, and myſticall finnes, which *Paul* was so grieved with, Rom. 7. yet hee displeased himself in them, and sought the remedie; and when he found it, he esteemed it much: The vſe of all this is, that we know, when we haue motes in our eyes, and that we take heede they grow not to be beames: for there is one will take order they shall not fall out. And to this end, we must labour to haue a good iudgement, at the first to esteeme all finnes as beames in our selues.

5 To recouer brethren from their faultes, belongeth to priuate and publike, to minister and magistrate. *David*, Psal. 101 saith, it was his mornings worke, to cast out the workers of wickednesse: what case are they in then, whose morning and evening worke it is to keepe them in. This is now the first sin of the magistrate, to leaue beames as motes vnpunished; as *Ieroboam* would let them commit idolatrie, so he might haue his kingdome. Secondly, it is their fault to punish motes, and to let beames passe; as *Saul* put the holie Priestes to death for *Danids* cause; but *Abner* for whordome was not punished, because he was a beame of his kingdome. Thirdly, they offend in punishing beames as motes, and motes as beames; as

David in dividing the inheritance betwenee *Mephiboſeth* and *Ziba*. For the Minister, he must reprove in the light before all men: and if they be slow-bellies he must reprove them sharply. Priuate men must also admonish. There is not onely a healing of eyes in the Chirurgians shoppes, but every man must haue a care of his brothers eye. If we looke for a commandement, Leuit. 19. 17. *Thou shalt reprove him plasnely,* is as vehement a ſpeech as God could vſe. Now they ſay, if a man reprehend, he is an hypocrite: but assuredly, he that performathe not this duty when, and where he may; let him know his silence is a ſeruile hypocriſie.

6 The holy men of elder ages haue been in the dutie of reprehension

spirit.

Actus, ag-
rūas, queris
fēmīdium.

Sathan.

Tit. I.

Dixit. Dicimus.
Redargue pre-
cife. B.Corripiendo
corripies.

Examples

Admonition.

9

reprehension and admonition most carefull. *Ezai* for this cause practising was counted a man, in his time, so contentious, as that nothing in the land could please him. *Eremie* saith, he was borne a man of contention: *Ezechiel* was called a find-fault: Ch. ist himselfe both commanded, Matth. 18, and practised this dutie, he is often curing the eyes of the Pharisees, Sadducees, high Priests, Matth. 23. *Herod*, Luk. 4, his own countreymen: his owndisciples, most sharply; calling *Peter* Satan, and saying to *James* and *John*, ye know not what ye aske, & his own mother he reprooues roundly, Ioh. 2. The holy Ghost is a repprouer also, Ioh. 16. and this he practiseth euen at his first comming, Act. 2.22. *Ye have slaine the Lord of life.* Paul reprooued *Peter*, and *Peter James*. Al their Epistles command this duty, 1. Thes. 4.15. Ephes. 5.11. They which will not performe this dutie, Note. to reprehend the wicked, fall often to reuile good men. When there was but one *Micaiah* to performe this dutie, there were 400. Prophets which stooode by to preach peace to the people. As often we reade in the booke of Kings, There came one of the Prophets: there came not many to performe this dutie, and so it is to this day, and this maketh this dutie as bitter as wormewood, for that it is so little put in practise.

7 That we may suffer rebuke, these three things must we doe. First, as Psalme 141. we must esteeme it as a balme, and make profession that we doe so. Secondly, men must feare themselues more: now every man presupposeth himselfe innocent, when as we should be fearefull to haue offended, when we haue not offended, 1. Sam. 22, *I am thy Fathers death*, saith *Danid*, when he was not indeede. *Job* was afraide of his children, when he knew not they had sinned. Thirdly, though the accusation be false, we must performe thankfulness, Ioh. 22.10,11,12,13,14,15,16. But contrarie waies, if one espie a mote in our eyes, we straight way looke into his, and then ours is whole.

8 If yet we desire more reasons to perswade vs to the practise of this most Christian dutie: let vs remember we are to admonish, because they are our brethren. If two strangers walke together, and a mote fall into one of their eyes, the other

*Venit quidam
ē Prophetis:
where a Fa-
ther saith,*

*Hec quid est
quod venit nis-
tus.*

*How we must
suffer repre-
hension.*

A Father
saith: *Offendo
illi lumen, &
affergit me illi
to, offendo illi
speculum, &
allidis paristi*

*x iure gen-
erum.
Ex iure mem-
brorum.*

*Prohibet cor-
reccionem diui-
nam fraternalis
correc*lio*.*

*Mutua appro-
batio.*

Musa laus.

*Nam non putat
se peccare qui à
nemine corripi-
tur.*

*Eft peccatum
sum quicquid
non displace-
tibi.*

*Who ought to
be reprehen-
ded.*

ther will blowe it out, or wipe it out: this nature teacheth vs. *Paul* goeth a note higher: If there be a thorne in the foote, the head stoopeth; but if any thing be in the tender eye, it laboureth to ease it much more. But we reprove commonly when we fall out with our brethren: and therefore in veritie we be enemies and not brethren: for this is a good argument with vs, he is thine enemie, therefore reprove him. And this is an *Ægyptians* tricke, to reiect a iust reproofer, and to say who made thee a ruler & who made you a Preacher? *Augustine* saith, if thou dost not helpe his eye, God will plague thine eye and his too. And againe, though thou saist not *enge*, yet because thou saist not *apage*: there is (saith he) a mutuall approbation, as well as a mute commendation.

9 Three things ought to moue vs to this dutie. First, least men thinke it an indifferent thing to offend, and so we nourish him in his sinne, and thereby his eye will gather more filth and scales, and in time goe cleane out. Secondly, if thou pitie not him that offendeth, yet pitie him that standeth by, least he be offended, or any way indangered by thy silence, or by the sinne past, or both: as we see in *Barnabas* by *Peter*, Gal. 2. 13. Thirdly, pitie thy selfe, and deliuer thy selfe from the guilt of this sinne: for if thou be present, and beest not grieved for the offence, it is in account layde vpon thy score. Neither let that hinder vs that we shall not preuaile: for *Nichodemus* also performed this dutie when he had no hope to be heard, Ioh. 7. 50. Againe, by rebuking thou shalt deliuer thy selfe from contempt, for by thy silence the wicked will give thee the same reward they giue vnto God, Psal. 50. 21. They will conclude, that thou art in the same league of impietie with them. Finally, so doing thou shalt free thy selfe from the punishment of sinne. *Ehe* for not reproving his sonnes, perished with them in the same calamitie: but *Lot* escaped in the destruction of *Sodome*, *S. Peter* rendreth this reason, because he was vexed with the uncleanly conuersation of the wicked, continually pteaching righteousness and reclayning them from their sinnes.

10 This dutie of reprehension is onely to be done to a brother, of whom there be two sorts: the naturall, and the be-leeuing

leueing brother; for the faithfull haue one spiritual father, and one holy mother, euен the heauenly Jerusalem, the mother of vs all. As there be beames so great that we cannot moue them at all, so there be some men whom we must not touch with any reproofe. We must not reprehend them whom the Church acknowledgeth not for children, for they be not our brethren: Such as deserue to be rebled by the Church, I am not bound to performe this dutie vnto them, for holy things must not be giuen to dogges. Againe, the scouner must be smitten and cast forth, as *Ismael*, was he is not worthie a christian reprehension, nor a barker or biter of the religious and godly, as prophane *Esaus*: for these cast off all our admonition with a iest. Some thought *Paul* shoulde haue reproved *Nero*, but it was a rule in the Primitiue Church, and the Schoolemen haue obserued, that furious Tirants may not be reproved, least they disturbe the peace of the Church. *Elias* was more plaine with the Kings in his time, albeit he was left alone. If thou hast authoritie, thou maist reprove all that are vnder thee. Reproue straingers onely of open and knowne sinnes: no Samaritan at all, vntesse he be wounded. Let vs in performing this dutie obserue diuine rules well, for some are as vnsit to reprehend and to be reprehended, as *Esaus* Plowshare was to make a sword.

¶ Though good duties are to be done, yet euery man is not fit to doe every good dutie: therefore let vs see who is fit to execute this worke of reprehension. The eye is a tender part, euery finger must not be raking in it: for of an action without skill, commeth an end without fruite. This dutie doth not consist in readines of vtterance, nor in bitternes and stinging words, but in a good sounde iudgement, which maketh a man fit. And to this are required three things, which answere to those in the bodilye sight: first the cleerenes of the eye: secondly, the right situation of it: thirdly, not to be hindred without. By the eye, the minde the seate of knowledge is vnderstoode: and herein they must be rich. It is promised, *Esay 64.* that the people vnder the Gospell shoulde excell in knowledge the Leuites vnder the Lawe: and it may appeare it was so in the Primitiue Church, for they became most ready and familiar

*Absinendum
metu characta-
sis, non metu
cupiditatis.*

*Munus propor-
tionatur dono.*

*Per oculum
mentem, per vi-
sum cognisio-
nem.*

liar in the holy Scriptures: in so much that women began to grow so cunning, that there was a generall prohibition that they should not speake in the Church. Daniels prophesie was, that in the later times men should run ouer booke: and if we cannot so abounde, yet must we get a through knowledge of things, against which we deale by reprehension. Christ findes the Pharisees often shourt, and blinde, albeit they gloried of great knowledge: though their Philacteries were broade, yet their heads were shallow. So it is also with vs: there are many dim eyes which haue neede of that eye salue, Reuel.3. If any thing be ambiguous we cannot hit the ioynt to restore the member that is loosened, Gal.6.1. And so in our building, all will downe in the tempest that we build with vntempered morter. Nothing can abide soundely in affection, that is not surely grounded in the iudgement. That which Philip saide to the Eunuch may heere well be vsed, a little changing the word in the originall: *Dost thou know what thou dost condemn? And it is said well of Peter, that many speake euill of those things they know not: but they doe as Balaam, fetch their diuinations from others, and so cannot speake according to time, place and persons, but as they are then prouided.* Secondly, the eye must stand rightly in his proper seate, for if it stand awry we cannot see well, how cleere soever the eye be. This site and right place of the eye, the olde writers call *intensio vita*, and that is that whicheuen their owne consciences know, and other men often see, they leuell at in their whole life. The right situation of the eye is this, if we set before vs this scope to please God, without any sinister respect: albeit some can looke awry and that sildome, and that shortly, and waxe not worse and worse, but more zealous. He looks not aright that hath a worldly end, as Balaam would now and then looke to Gods commandement, but because his heart and minde was fixed on the wages of iniquitie, his eye was euer ouer his shoulder, and in the end shewed he was blinde indeede. Thirdly, the outward hinderances are the beamesthat are in the eye, and they are those sinnes that are past shame and sorrow, and such as may be felt at midnight. They receiue many diuisions: they

yndoxie, div.
 yndoxie, nat.
 yndoxie.
 Sapientia ex a-
 licio pectore.

they vphold wicked practises; they be such as the disciples cannot cast out, they are directly opposite to the calling of a Christian. They that worke this trade, are workers of iniquitie, of whose eye and iudgement marke *Danids* question, the answere whereof is soone made. *Are they not all without understanding that worke wickednes?* And this is the reason why the Fathers hauing lesse meanes of knowledge then we, yet saw more concerning heauenly things then we. Albeit Christ saith of this eye, thou seest a mote, yet he speakest but of his false imagination, for it is hard for him to see a mote, that hath a beame in his owne eye: he may onely thinke there is a mote where there is none, and therefore no man is to beleue him. And yet this man challengeth to himselfe authoritie not onely to dispute, but also to reprove, yet little reason is there of the first, but none of the second. Besides, whereas the end of reprehension is amendment, he is like to make him worse: for seeing how little he accounteth of the beame t^t not p^r his owne eye, he may gather if that hurt not him, his mote will hurt him lesse: nay, he is more like to plucke out the eye, then the mote out of the eye. It is a generall rule that he that doth willingly reprehend, and seeles not a mixt affection of sorrow and feare, is not fit for it. Our owne loue is the measure of our loue to others: he cannot then be good to others, that is not first good to himselfe. *Chrysostome* faith, Canst thou know another better then thy selfe? He that loueth another more then himselfe in spirituall things, he is voide of charitie. We must therefore euer take heede of these beames in our owne eyes, for if we so cast aside our eye after preferment, we set the fift Commaundement aboue the first, and make our selues vnfit for the practise of the dutie of Christian Admonition.

12 The people so profited by *Moses* sharpe rebuke, that they after came to aske him counsell, as loath to displease him, when they saw that he was angry for Gods cause, and their sinnes. When we see how needfull it is for a man to haue his conscience ript vp, and to take heede when the Minister of God doth with anger rebuke, that then we doe rightly interpret hisanger, for the diuell will be too busie to perswade, that

Note.

A rule,
*Deceptus in
minoribus non
debet de maiori-
bus indicare.
Mensura enim
prior mensura-
to.*
*Potes me alium
melius nascere
quam te?*

he

Adulterie.

he dothit for his owne pleasure. And the Ministers of Christ
must take heede to rule their anger, euer intending principallie
Gods glorie and the profit of their brethren.

13 In admonition, when we loue too much the person,
we slacke our zeale against the sinne: when we are too zealous
against the sinne, we forget meekenes and loue to the person.

C H A P . 3.
*Of Adulterie and youthfull Affec-
tions.*



F that after often falls in the sinne of Adultery, the Lord giue a man the sight of the grieuousnesse and greatnes of this sinne, and fill a man with the feares of his iudgements, and then this feare cause the power of this sinne to abate in him, and cause him to feare all occasions, and to loue chaste persons, then such a man may be well comforted, the Lord will giue him the victorie of that sinne. But yet remember to proceede, and in affection let that vncleane life be as loathsome vnto thee as it hath been pleasant, and to the end that thou maist know how to keepe and possesse thy selfe in holines and honor, begin to delight in the Lord Christ, and to vse with feare and reuerence the meanes of thy saluation, the word, prayer and Sacraments; and then the Lord will seale vnto thine heart the pardon of this sinne: for this is not obtained before we haue thus repented. And when thou hast found these effects of Gods grace in thee, thou maist reason thus against Sathan: If the Lord would haue destroyed me for this sinne, he would not haue giuen me a sorrow or hatred of this sinne, therefore I am now well assured he doth, and will accept me for his adopted sonne, in his true sonne Iesus Christ. That a man may doe this, and leaue this sinne with repentaunce, he is first to consider, I say the mercie of God which striueth with vs till we be brought so farre as is aforesaid: Secondly, we must consider the justice of God, which will confunde

founde those that will resist. The mercie of God appeares in fearing thee, and punishing others, in giuing thee the meanes and not others, in punishing thee lightly, and confounding others. This will greatly commend the greatnes of Gods mer- cies, especially seeing he giueth mercie when he might punish, and doth as it were hire thee from thy sinnes. Thus will the spirituall man gather of the great mercie of God: shall I then prouoke him, and adde rebellion vnto hinc: shall I vtterly de- ny him, and become the slaye of Sathan? So then thus the me- ditation of the mercies of God in Iesu Christ leade vs to the hatred of this and all other sinnes, Luke 16. But contrariwise, Sathan and the flesh concludes, If the Lorde had hated this sinne, he would haue punished it before this time in me. In olde time he destroyed many for sinne, but now ynder grace he is more mercifull. O cursed flesh that doth reason so much a- gainst reason and grace: for there is now a secret curse of God on evry sinner, which will consume a man if it be not preuen- ted: for the word gone out of Gods mouth, will haue his ef- fect, and shall not bee changed because God cannot bee changed.

Psalm. 130.4.

2 Many thinke youth as the flower of our age, to haue a priuiledge aboue other ages. But alas it is an age of great con- fidence: All this I haue done, saith the young man in the Go- spell: so dangerous is their case, that they must not doe things indifferent, for feare they make them sad; and we know, that ordinarie things denied, argue an extraordinarie perill. The prodigall sonne did walke his foure stations, and as Ambrose faith, he had foure prouocations: first, his portion: secondly, his fathers indulgencie: thirdly, ill companie, but youth more then all: Psalm. 119.19. *David* abruptly with an Apostrophe breaketh off his meditation into this: Wherewithall shall a young man cleNSE his waies? Vpon which place all the Fathers agree, that the accent is vpon a young man; for he hath fewest meanes. The word which *David* vieth for cleensing is very ef- fectuall, by cleensing, signifying the cleasing of glasse, and therefore compareth he young men to a glasse, which though it bee very cleane, yet it will gather filth, even in the sonne beames,

Against the
unbridled af-
fections of
youth.

beames, and of it selfe, which noteth the great corruption of this age, Prou. 22.13. he hath a bundle offolly bound close in his heart. Eccle. 11. Children and youth are vanitie: vanitie is not in them, but the age it self is vanitie. Such is the stremme of affections in them, as the heathen thought it best pollicie to let them haue their course a little. But let vs consider their corruption in one measure further. Not onely the common sort, but the best wit, who is thought to be of an excellent dispositiōn. 2. King. 22. And not only the best in ciuill gifis, but those that are belte in spirituall graces, find it hard, as *Timothie*, who brought downe his body, that *Pauel* was faine to write to him to drinke wine, and for all that he wrote: Flee newfangled lustes. This *Timothy* was such a one, saith *Bernard*. Giue me one *Timothie* in these dayes, and if he will eate golde he shall haue it. This maketh me that I cannot subscribe to that saying: Whom God louereth, he taketh away in tender yeares. For I tell you, it is a dangerous thing to die in youth: and surely, except the Lord worke maruellously it is dangerous. And why? Surely in yong men there is a double pronenesse: First, their naturall corruption: and then their age in which their affections be grounded, but their reasons be rawe. Besidess these, the diuell hath a speciall affection to this age. And it is a Proverbe, chap. 22. Set a yong man in his way, and he will not depart from it when he is olde. If you stampre garlike in a new morter, it will alwayes smell of it.

Youth.

3 Christ saith, *Suffer little ones to come unto me*: If they can sing but *Hosanna*, and know not the meaning. It is a good thing to do as *Marie* did, betimes to lay vp in our heartes such things out of the word as we do not know, while as yet thou art rude (saith *Hilarie*) least then thou begin, when thou shouldest end.

4 The seruice of youth how greatly it pleaseth God, may appeare. *Moses* and *Aarons* rod was of an almond tree: what this figure meant, is taught, Ierem. 1. *I am but a child*: It is no matter, saith God: What seest thou? an Almond tree, which in those countries (where it groweth) is the first that doth blossom. Him that God will haue his rod, must be a branch of

of the trees that first blossom. The first fruits, & the first borne are due unto God. And this is the difference betweene the sacrifice of *Cain* and of *Abel*: *Cain* offered he cared not what, but *Abel* offered the first frutes, and the best: and this is the best note to know a *Caines* heart from an *Abels*.

5 Consider Gods liking of *Timothie David, Samuel*, the Prophet of Prophets, who serued God when he was a childe, and so the good king *Iosah*. These were not trees which blouf som whē others haue done. Let men be neuer so soundly come home, it were better they had never been so, both for the Church and themselves, for they carrie the smell of the garlick morter still where euer they go.

6 Olde men which haue liued loosely in youth, haue great diffidence in themselves, for they dare not reprehend so sharply, as others; nor punish so severely as they shoulde, for that the sinnes of their youth are so in their foreheads, and all men see them. Manie of these are rockes of offence. They make *Daniel* and *Salomon* proctors of their sinnes, which I am perswaded grieueth those soules at this day, if there be any sorrow in heauen, to heare men alleage them for their sinnes.

7 We be taught, *Esay 9. 17.* that when the Lord intendeth to destroy a common wealth, a speciall note thereof is this: He taketh no delight in their youth: therefore where yong men be dissolute, it is a heauie note of Gods wrath to fallvpon his people.

8 Such as do take libertie by *Salomons* example, let them consider it well. He was in the prime of his youth well disposed and wise, but hauing past to riper yeares, he grewe vaine and dissolute. Then by Gods free mercie, he became a sorrowfull man in his age. And he made himselfe a publike penitentiarie, leauing his *Ecclesiastes* as a monument of his follie: and it may well be called his booke of Retractations. This is *Salomons* experimentall conclusion. All is vanitie and vexation of mind. This he tried, when he had gone through all things, he was faine to returne to that wherwith he began. His book confuteth all Pagans best morall wisdome. He wanted nothing, he had experience of all kinds of blessings that may be found

*Autumnales
arbores.*

*Tria bonorum
genera.*

on earth. Yet after long experience he found no true ioy in any thing on earth. The wife men of this age would say he was too sad, or of a melancholick humour, and could not vse things well. But himselfe answereth the folly of such, chap. 6. None could haue more ioy, nor so much pleasure in them, as he had: yet he found in conclusion nothing in them but vanity and vexation of mind.

Adultery.

She called to
the men of
her house.
Gen. 39.14.

Carnall loue.

2. Sam. 13.15.

9 *Job* was neuer adulterer, yet made he a couenant with his eyes, because he being cleane in heart, would giue no occasion outwardly. When *Putiphar*s wife could not preuaile because of *Ioseph*s constancie; she was not moued to repentance as she ought, considering that her seruant was so faithfull to her husband, much more shée ought to haue bene: but contrarily shē vseth a desperate remedie, worse then the fault it selfe: namely, to seeke his life. And this is the end of all vnbridled and carnall loue, that in the end it turneth to extreme hatred: yea and that more bitter then of them, who neuer bare them good will: as appeared in that incestuous loue of *Ammon* to his sister *Thamar*, who afterward hated her exceedingly. Let vs learne to feare these vnbridled affections; and if we will not haue this issue to come of them, let vs make our bond in the Lord, that one may draw another nearer to him thereby. And this is not onely in this lusting loue, but in all other familiarities of men whatsoeuer, without the Lord, whether it be for gaine or fauour, &c. for when they cannot enjoy the things they looke for, their loue is turned to hatred.

10 *Ioseph* in his prosperitie would not forsake the Lord to cleave to his Mistresse, & now in that he seeth present danger, yet he standeth fast: Thus on euerie side the Lord trieth his children, and giueth grace withall to persevere. Out of this we may learne, that we neuer know whether wee loue righteousnesse and holinesse for Gods cause, so well as when we endure some trouble for it. *Ioseph* might haue done this secretly that it should not haue been known, yet the loue of God constrained him, and the feare of the Lord caused him to refraine from euill. Albeit he saw present danger of his life and good name:

yet because he knew that the Lord which seeth secrets he rewardeth openly, therefore hee committeth himselfe to the Lord, and had rather hazard his good name before men, then keepe an euill conscience before God. And he beleueu with-all, that the Lord at the laist would make his righteousnesse as cleare as the noone day.

¶ Manie will not fight or murder openly; but if their enemies were secretly deliuern into their hands, they would be farre from *David*, who would not hurt the Lords annoyned: in the meane time they deuise euill amongt themselues, and when they come abroad they vster it. Manie do abstaine from fornication for feare of Lawes and such like; but they consider not that the Lord seeth their vnchaift mindes, and will recompence them. Many would be religious, but yet vnlke to *Sidrac*, *Misac*, and *Abednego*, who would not for feare of the king so much as consult of the worshipping of the iimage. But they would seeme to be more then they are, as *Ananias* and *Saphira*: therefore they shall haue the same reward with them for their tempting of God. So long then as our hearts do deceiue vs; and these euill desires ouercome vs, and we vse vngodly meanes; we shall never stand to suffer any triall. Wee may learne also euen for the least part of godly life, or good religion to suffer persecution: and not onely for the chiefe points and partes thereof: and as great a signe of a good heart is it: for if we shoulde denie the faith, or God, or Christ; all the world would crie out, whereas in lesser matters they would holde their peace: and therefore so much the greater triall is it if we stand.

CHAP. 4.
Of Affection.

Tis a great mercie of God to haue a large affection of well doing, when we haue good occasion thereof. The Lord ceaseth not to offer occasions, but we often cease to haue good affections.

¶ We must as well see what is against vs, as those things

1.Sam.24.

Dan.3.16.

Act. 5.

Note.

that our affections leade vs so therefore must wee pray, that our hearts may be vpright, that we be not like *Balaam*, and the Elders that aske counsell of *Ieremy*. So long as we haue to deale with men we set a glosse vpon the matter, but when we know that we haue to deale with God, before whom no wickednesse will stand, this will humble vs.

3 The people of Israeļ would not heare *Moses*, though he did sharply rebuke them: wherein wee learne to pray that our affections be mastered betime, for manie are so heady in their affections, that they will giue no eare to admonitions; and as it is said of the belly to haue no eares, so it is of such headstrong affections. Some giue so much place to their griefe, that they will not receiue comfort of the promises, nor be rebuked by the threatnings of God in his word. This griefe is carnall and dangerous, and therefore euerie man isto search his heart to see how such corruption is settled in him, and let him betime striue against it, suffering himselfe to bee rebuked by the word, and so grace assiting him, hee shall ouercome it.

4 Manie see Gods workes with *Moses*, but cannot profit by them, because the Lord hath not giuen them the affections of *Moses*. According to our affections so wee profit both by the workes and word of God: let vs therefore euer pray vnto God to fill our hearts with good affections.

CHAP. 4. *Of Affliction.*



When wee are in affliction wee are not so wise of our selues, as to see the cause of it: or if we see the cause, we cannot see the mercie of God, that his hand which is upon vs, is not a destroying hand, but a deliuering hand.

2 Afflictions worke much in men, but most when they come with the word of God, to giue vs a more liuely sight of sinne, and to manifest the rich mercies

of

of God in Iesus Christ to deliuere vs from sinne. *Iehosaphat* 2. Chron. 19.3
was more humbled by the speech of *Iobus* the Seer, then hee
was being compassed with an hoste of enemies round about.

3 When affliction commeth to Gods children, not so
much the sinnes themselues, as the not auoyding of the meanes
which procured their sinnes, and not the vsing of the meanes
which might haue preferued them from sinne, will torment
their consciences: for as a man falling into some sicknesse, if
it come whilest he is walking in his calling, is then lesse grie-
ued, than if through surfeiting he had procured and hatched
the disease in himselfe, euен so it commeth to passe in the o-
ther. By vsing the meanes of godlinesse in simplicitie of hart,
we shall be either freed from sinne, wherein we haue lyen, or
else be confirmed in some good things begun in vs.

4 Although the godly shall escape hell in the world to
come, yet they shall be punished in this world: and though
the wicked be not punished in this world, yet shall they not e-
scape hell in the world to come.

5 When Sathan doth descant vpon our afflictions, wee
must be comforted being Gods children, because wee suffer
no more then Gods children before haue suffered, and the
Lord himselfe doth suffer with vs.

6 It is the Lord which sendeth crosses to his children to
saue them, that they freele not with the wicked world in their
driegges.

7 When *Moses* was rebuked of the Lord for the not cir-
cumcising his sonne, his faith was weake, and his wife in per-
fouming that dutie was almost without faith, yet the Lord
departed away, and spared both. Where we learne, that the
Lord beareth with a weake faith, and that if anie affliction ly
vpon vs, it is for want of faith: and if it depart without effect in
vs, then a soror punishment is like to light vpon vs, because
we haue not profited by the crosse of Christ: but if we effe-
ctually profit by it, and still it ly vpon vs, let vs then patient-
ly abide, for it is to trie our faith.

Note,

8 If we would so prouide for our selues, that no afflictions
make vs quaille, let vs in the time of prosperitie and quietnes-

cut off all heady affections, as griefe, sorrow, and such like; and then shall they not in our trouble preuale against vs.

9 When our afflictions do not drive vs to God, nor cause vs more humbly to heare and seeke his word, but rather to stop our eares, and to runne from it, and to seeke vnlawfull meanes, let vs then moutne secretly and hartily vnto God for the direction of Gods Spirit: for that case is dangerous.

10 It is the Lords mercie that we are not destroyed, La-
ment.3. But when we are freed from punishments, and others are afflicted, it is either to shew his further mercie, or his fur-
ther judgement: if we waxe better, and be more thankefull, then is it of mercie; but if wee waxe proud, and thinke our
selues better then others, then is it assuredly to confound vs:
And hereby we may gather comfort or griefe when we e-
scape punishments. If he punish not in this world, either God
is vnifieth, or els there is a hell to punish them everlastingely.
But his children if they profite not by one, he sends another
to condemne them in this world, that they may escape in the
world to come.

11 We must denie our selues and our owne reason; that we may continue with Christ, we must take vp our crosse and follow him, and if we will be glorified with him, wee must also suffer with him; and if we will rise againe with him, wee must first die with him, and if we will partake of his benefites, we must also drinke of his cuppe. But manie would willingly haue in Christ forgiuenesse of sinne, yet would they not beare his crosse.

12 We must faithfully remember Gods corrections, and though our trouble be past, yet still with feare to remember the hand of the Lord, not to attribute our crosses to fortune, complexions or humours, nor health to phyficke; but onely to God, glorifying him continually, and making our dayly pro-
fite by all his louing chaffisements vpon vs.

13 The deliverance of the people of Iraell is often repe-
ted in the Scripture. And it is not without great cause, for it serues notably for the comfort of the godly and the terror of the wicked: for if we would thinke that bee were not able to
helpe

helpe vs; we see that he diuided the mighty seas; if we should thinke our selues vnworthy of helpe, he then did mightily deliuer the vnworthie. So that if we being in any danger can be perswaded that the Lord is able to helpe vs, and that he will helpe them that are vnworthy, it will be a notable stay vnto vs, that we fall not away vnder the croſſe by the vehemencie of temptations.

14 Curses are turned in blessings through Christ, as by sinne blessings are turned into curses: The benefits of God being in themselves good, yet by our corruption we make our table a ſnare vnto our ſelues, and ſo in other of his mercies.

15 Job ſerued God in truthe, and yet puniſhed, and ſo Lazarus: but this was not ſo much for their owne ſinne, as for the triall of their faith, and that after them the Church might receiue great comfort by their examples. For as it hurts not the gold to be put into the fire, both because it is thereby tried, and alſo made more pure: ſo iſ it not euill for the children of God to haue their faith tried: If it be a ſtrong faith it will beare the fire, if it be weake, it will yet ſhine brighter: if there appeare no faih, but all drafte, then the partie tried muſt more ſeriouſly ſeeke after Christ and the means of ſaluation, that he may attaine that faith that may goe through the fire of affliction.

16 It is the great goodneſſe of God to curbe vs by affliction, and not to let vs goe forward in ſinne: as to diuine the health of our bodies, because we are careleſſe of our ſoules; and to pull away outward things, that we may leарne to ſeeke heauenly things: And contrarily, it is his great punishment to leauē vs to our ſelues. Let vs marke this, that the crosses of God may be ſweet vnto vs, and that we may the ſooner proſite by them: For it is certayne, God ſcoureth away the infirmitiēs of his Saints by many afflictions, yet neuer breaketh his holy commaundements with them, albeit they haue manie tribulations which they deſerue and pull vpon themſelues.

17 The ſeruice and worship of God in affliction is patience: Of Gods doings we are not to inquire a reaſon: yet he hath reuealed to vs manie cauſes wherefore he chafleneth

his elect in this life. First, to declare his justice and anger against sinne: therefore the waters of strife cost *Moses* his life. Secondly, to winne vs to repentance, who in prosperitie are vtamed, and will not heare him, for vexation will teach vs understanding. Thirdly, to know and trie vs whether we will beare his louing correction: and whether we loue him so, that we can endure our seruice vnto bloud for his sake, Gen. 2.2. Now I know thou louest me. 1. Pet. 1. 7. which triall is more pretious in his sight then gold, and the way to purifie golde is to make it passe through the fire. Fourthly, Sathan will say, *Doth Job feare God for nougat?* Therefore to triumph ouer him in our obedience the Lord doth it. And faith the more it is sifted the cleaner it is, the more it is cut the more it groweth, the more it is troden the thicker it comes vp. Fiftly, to separate vs from the wicked, for which cause it is compared to a fanne, and the diuell is said to winnowe vs, and he will not vsse a course sieue in doing of it. Lastly, to conform vs vnto Christ, Rom. 8.25. that we may haue the sympathie of his affections, 2. Tim. 3.12. all that will liue godly must beare his crosse, and in histime and measure drinke of the cup.

CHAP. 5. *Of Anger.*



T is a good triall whether we be carnally angrie or no, if we trie our selues whether it kindleth to good works or no, if it cause vs to pray with libertie of mind, if it hindereth not our meditations, if we can do well to the partie offending vs, if we can deal with others without all pecuinalnesse, though all the world accuse vs, it is a signe that our heart is not euill.

2 *Moses* is said, Numb. 12. to be a *mecke man above all that were on the earth*, and so it appeareth by his patience in bearing the reuiling speeches of his brother and sister: but Exod. 11.8. and 32. chap. of the same booke he is said to bee verie

verie angrie, and in that his fierce anger causeth manie to bee
claine, yet his anger is commended as good, for that the cause
thereof was good. So *Elihu* is said to be very angrie, Job. 34.
not only against the wicked but against godly men. Christ
also is laid to bee angrie, *Mark.* 6. and to call *Peter* Sathan,
Mat. 16. And *Paul* calleth the Galathians fooles, *Gal.* 3.1.
And to the *Eph.* 4.28. he forbiddeth and warneth vs onely of
that anger which is of sinne or mixed with sinne. Now then
to discerne this euill anger note these marks following. First, if
we be angrie in our owne cause, that is, for those things which
might either pleasure vs, or hurt vs, and not for the glorie of
God, our anger is carnall and euill. 2. Againe, it is true that
we shall never be angrie for Gods cause vntill we can leaue
all care of our owne causes, and not be once angrie for them,
further then they are ioyned with Gods cause. Those then that
in their owne cause will be as hote as may bee, and in Gods
cause will be as cold as yee, doe offend much in anger. 3. Eue-
rie trifle must not moue anger, but a great and waightie mat-
ter, therefore we must be ready to beare with, and to pardon
many offences, so they be not great: but when they greatly
concerne the glorie of God, and are very waughty, then are we
justly angrie. 4. We may not be more angry with the person
then with the sinne, for godly anger is onely moued against
the sinne, and nothing against the person: and this may bee
tried two waies: first, if we mislike that sinne whereoeuer
we find it, whether it be in our selues, or in our dearest friends,
then is the anger good: 2. when our anger hindereth vs not fro
doing our dutiess to the person offending vs, or to aie other.

C H A P. 6.

Of Angels.



E are rather to pray for an experiance of Gods
Angels watching ouer vs, then either to de-
scribe, or prescribe how they should watch
ouer vs.

2 As God and his good Angels are about
vs, so the diuell and euill Angels: and as the good Angels haue
not

not been scene, but extraordinarily, so are the euill Angels; and he that depriueth him selfe of this meditation, weake[n]eth his faith: for it is to our comfort and humbling: To our comfort, that albeit we be in danger, and no man with vs; yet God and his Angels be with vs. To humble vs, that in euill doing, they both see vs and can hurt vs; as also the euill Angels which still houer ouer vs. And therefore we must knowe, that as the good Angels haue appeared to good men for speciall defence, so the foule spirits do appeare also to some men for speciaall sinnes. And when euill spirits so appeare, we may not with the Papists and the Jewes beleue they be soules departed, but the euill spirits in the aire about vs, Ephes. 6. 11.12.13.

C H A P. 7.
Of Baptisme.



Baptisme is a pledge of our washing in Christ's bloud, Act. 2.30. of our iustification, Gal. 3. 27. of our ingrafting into Christ's bodie, Ephe. 4. 16. of our crying to sorne, Rom. 6.3. Luke. 1.75. of our resurrection, 1. Cor. 15. 26. of our vnyty of spiriit with our brethren, Eph. 4.4. of not seeking our own, 1. Cor. 10.1, 2, 24.

2 Of Baptisme in Papistrie this we may say, for as much as they ever kept the foundation, and the substance of the institution of Christ, that sacrament was effectuall: for more preuyal eth the institution of Christ vnto good, then the corruption of man vnto euill.

3 The example of *Zipporah* cannot be followed amongst vs, that women should baptise, though Papistes abuse that example to proue it: for the ministratiōn of the Sacrament is ioyned to the ministerie of the word, which office none can take, except hee be called as *Aarōn* was: and it is a most waightie and molē honorable office, to haue the word and seales of our reconciliation committed vnto vs.

4 It is obiected that it is a dangerous matter to want Baptisme, it causeth death. I answer: The child (faith the story) was

was not punished, but *Moses*, through whom that contempt came: for when as it is said, Gen. 17. that the man not circumcised shall be cut off, the reason is this, because he despiseth the covenant of the Lord. Now a child cannot so doe, therefore the negligent father is punished: and if the child come to yeares, and continue in his fathers steppes, he is in the same state of rebellion and contempt against God; and so it is in our Baptisme. Againe, this popish opinion of the necessitie of Baptisme, is confuted by the Lords institution of Circumcision the eighth day; for if this necessitie had been in Circumcision, which they affirme to be in Baptisme, all that died before the eighth day were condemned. The Lords meaning was in appointing this conuenient time, to prouide that the childe might haue more strength to beare the wound: and this regard of time is fit to bee obserued also with vs, that this holy worke might be done on the Sabbath day in the congregatiōn, because it is a publike action by diuine institution.

5. Concerning promises in Baptisme, and the office of the witnesses, which be called Godfathers and godmothers, looke in what things the scripture giueth generall rules, the Church may vse the particulars, so all be done decently and to edification: the law giueth this generall instruction to a man in authoritie, to defend the good, and to offend the euill: he may to this end take some godly man to him for an assitant. The law commanding generally to distribute to the poore, a man is not able to helpe all particularly, therefore he endeuoureth the relieving of some speciall persons. The law commanding generally to helpe one another with godly instructions, and no greater need to any then to a father, in helping him for the education of children, surely this dutie of loue to be an assitant in Baptisme may not be denied. Againe, to professe our selues enemies to Arrianisme, we vse, Glorie be to the Father, and to the Sonne. &c. all one with that so often in the Plaines, *Praise yet the Lord*. So may we in like maner to auoide Anabaptisme, haue witnesses to testifie to the Church that we are Christianly baptised. And as we are to renounce all frivolous ceremonies, so to keepe the peace of the Church, we may not refuse

fuse such orders as tend to edification, to loue, and comellnesse in the Church.

6 It is good to teach children while they be young, that whereas they haue bene baptizid, and blessed in the name of the Trinitie, they shold be taught forthwith some questions concerning their creation, redemption and sanctification.

C H A P . 8.

*Of Couetousnesse and the desire
of riches.*

Here are manie which can be content to make *Jacobs* vowe, if they haue meate, drinke, and clothing, they wil serue God: but they goe vpwards still in their world-like accounts, and downward in heauenly things: they will haue thousandes of sheepe, else they be but poore: they will haue *Nabaoths* vineyarde with *Acbab*, and dwell alone, else they be sicke. Thou haft set vp the heauens high, saith the Prophet, els surely rich men would haue all the vle of them: So nothing can satisfie mans desire which is infinite, but God who is infinite. And if he haue all the riches in the world, he will desire more. A very vnnaturall desire is this (as the drop-sicke in desiring drinke) when the desire proceedes from fulnes, for a man should desire that which he wanteth. The mind of a man is not filled with corporall things, no more then a chest can be filled with wisdome or spirituall things. But presuppose that riches could fill a man: if we had all wealth, all riches, all apparel; we put not our wealth in our minds, our clothes doe vs no good, but when they are vpon vs. The possessing of riches doth not so fully possesse the heart, but that it can desire a thousand things more.

Simile.

Simile.

Note.

Desire of riches.

2 Riches are in question whether they bee good or no. When the Scripture speakes of riches, they ioyne alwayes somewhat to them to take away our hearts from them, as the deceiptfulness of riches, the vncertaintie of riches, the riches of this

this world, and therefore like the world; now here, and now gone, they haue either their owne end, or our end. They make no man good, but they are even like a penie purse, which is worth as much as the money that is in it: but the money taken out, it is nothing worth: even so is the man that hath his good in his riches. When they are taken from him, hee is worth nothing, hee hath no good in him. God hath them not, and yet he wanteth no good thing. It is the common complaint, that the worst men doe most abound with them. *David* was faine to go to *Nabal* for them. *Esan* had foure hundred men, when *Jacob* lay downe at his feet with a few. Sometimes indeed they do good, but that is not sufficient to ground a *Maxime*; they are good, for that which is good, doth alwayes good. They haue a mixt nature retaining some vse as a blessing of their creation, and much euill by the fall of *Adam*. And they haue beeene ever greater caules of harme then of good by occasion. And therefore saith a Father on the Prayer, Pro.30. *Lord give me neither riches nor poverty*. Poverty (saith he) hath beeene the decay of many a man, but riches of a farre greater number.

Many rich men
are empty of
all goodnessse.

3. Many desire that, which whenthey haue gotten, their conscience is afraid to vle.

4. Nothing is ours, but as we feele our title in Christ, and as it is sanctified by prayer and by the word.

5. Manie are outwardly well and rich in this world, which are inwardly ill and poore in godlinessse, and manie hate outward euill things, which for want of spirituall knowledge see not the corruptions of the heart.

6. Though the hawthornes in spring time haue a faire white floure, pleasant to the sense; yet indeed, it is but a pricking thorne: so riches glorious to the eye, by Christes owne mouth are called thornes. They pricke both hand and heart. Christ hath spoken it in his time, & it is not to be thought that they haue chaged their own nature since. And though we feel not these prickes in the beginning, yet we shall find this true in the end. Though some die as swine in a ditch, as benummed as men already plunged in the pit of hell; yet haue others wished

on

on their death-bed that they had never gone further than the shouell and spade.

7 There are two kinds of loue among vs, as may be gathered by our common talke: First, we say we loue our friends, that is, we would haue them do well: Secondly, but when we be said to loue money, the meaning is, wee wish to haue it. But let vs obserue, that whatsoeuer we loue, we wish the good of it. And the good of euerie thing is the end, for which God hath created it to serue his glorie. For thiscause the Prophets tell vs that the wood and stones of our houses shall come and giue wtinessesse against vs at the great day, for turning them violently to another vse then God hath ordained them. Now the vse of riches is to be communicated; else God might haue made all rich. If we wisely note this, we loue not riches, when we desire so greedily to haue and keepe them. None would be so loued of his friends as he loues his meate, that is to be eaten and deuoured, as great men deuoure the poore and riches.

Note.

The heathen
poore man at
the first wold
haue of his
God but
1000 sheepe,
but after he
desired more,
saying: *Panpe-
ris est numerus a-
re pecus.*

8 And to shew that God is highly displeased with this immoderate loue of riches, he punisheth it with it selfe; he doth punish a desire with a desire: as the Prophet *Nathan* saith, thornes are folded one within another, so is it in the desire of riches, one desire followeth another. Such men are wel compared to great Masties, who hauing receiued one morsell swallow it greedily, and wait for another. The holy Ghost comparreth them to horsleaches, who suck bloud till they burst their skinnes. When men begin to be rich, their desire is infinite, and they like not their substance when it may be nurabred or manifested. But wee see Luk. 12. there is no other speech vised of the rich man then of most poore men: *Wharshall I doe?* There is mention made of a beast in *Daniel*, (and in that he was a beast indeed) which wept because there were no more worldes for him to ouercome: so is it with the covetous rich men.

9 It is no maruell if riches fill not the soule, for they were all made for man, his soule for God. Whatsoeuer is capable of God, that can never be satisfied with any thing els: all riches, all preferments cannot satife one soule, but when God

is

is come it is full , and whatsoeuer is added more it runneth ouer. Mans desire is like a burning fire, and riches are the wood and fewell, which may seeme to slake the fire for a time , but it will burne more vehemently afterward. The wise Preacher concludeth this, saying: *He that loueth siluer shall not be satisfied with it, and he that loueth riches shall be without the fruite* : whereof, Eccle. 5.9.

C H A P . 9.

Of Care, Covetousnes, and Contentation.

IT is no great thing for a man living on another mans charges , not to be covetous : but for one that hath wife & children, &c. for to rest vpon Gods prouidence , and to vse onely lawfull meanes with patience, this is an argument of faith. So if dearth or age make vs carefully covetous and vnsit for heauenly exercisies, wee may soone see what faith is in vs. This triall must be diligently taken in prosperitie, lest if we negle^t it, our faith do faile vs in aduersitie. For if we do not in the good day store vp our selues with comfortes , wee shall be emptie in the euill day when it commeth. If in prosperitie we set our delight on heauenly things, we shall easily want earthly things, because we never set our hearts on them. But if our delight be in riches , then assuredly how dangerous they are taken from vs, our faith must faile vs, because our joy is taken away with our riches. Beware then of covetousnes, which is a sinne when all other sinnes waxe olde , this waxeth young in thee : for we see dayly many freed from other vices yet foully spotted with this.

2. We must take heed that we indent not with the Lord, but simply give vp our selues to him , and seeke the grace of God at all times, and with all our hearts , and let vs aske other things as it pleaseth him. For when wee give these outward things to the Lord, then will he soonest give them to vs againe. *Salomon* desired wisedome , and God gaue him wisedome which his heart desired , & riches which his heart desired not. O happy man if withall he had desired the feare of the Lord.

Abraham

Abraham gave the Lord his sonne *Isaac*; the Lord then gaue *Isaac* to *Abraham* againe: So the readiest way to obtaine outward things at Gods hand, is to giue them vp to the hands of the Lord, not that we must commit them to the Lord with this condition, for that were to mocke the Lord, but with *Abraham* we ought to giue them to him freely without hope to receiue them againe; and yet being content in respect of the Lords glorie and will with the want of them: and then if they be good for vs we shall haue them, or else some spirituall grace, which with the better shall supply the want. Therefore the carking and greedy care of these things, is left to the godlesse which are ignorant of the forgiuenesſe of finnes, and of Gods prouidence.

3 We may not aske earthly blessings as signes of Gods fauour: neither must we esteeme the want of these thinges as tokens of his displeasure. Againe, the Lord often keepeth these things from vs, for that we would abuse them, and set more by them then by spirituall things: yea the Lord holdeth vs without these, that we might esteeme his spirituall graces the more, that so in his good time wee may haue both together.

4 We must vſe and not loue, that is, we may not set our hearts on the creatures of God, 1. Cor. 7. 31.

5 Seeing saluation is our end, all that hinders saluation, must be cast off, whether it be marriage, farming, trying of oxen, or any other thing lawfull in it selfe, if euer it preſſe vs downe, Heb. 12. 1. 2. the soule is made for God, and therefore considering the very nature of the obiect, we had neede haue a ſpeciall vigilancy of our loue to any other thing. It is like a purgation which muſt be taken in quantitie, & in acertaine measure, that it purge not out as well good humours as bad. And as there was firſt a couring of gold in the Arke, and then of Badgers ſkinnes, ſo our more pretious loue muſt be beſto- wed on God, his loue muſt chiefly poſſeſſe our heart. It is ſaid, in the firſt epift. to the Corinths. *Doth God care for oxen?* Nay this is written for our iuſtriction: and yet it is certayne that God doth care for oxen, but in reſpect of that care which he

hath

hath for man it is no care : So are we to take no care of oxen in respect of him.

C H A P . 10.

Of our generall and speciall Calling.

Christ doth passe by vs , see vs , and call vs , when wee little respect him. In law cases, and points of physicke we goe with our best seete, we will do all our selues, or ellē sue by some speciall friend to them, who can farre lesse profite vs than Christ can : But in Christianitie, vnlesse Christ himselfe come and ring a loud peale in our eares , we never vouchsafe to be Christians. It is therefore well with vs that Christ so comes to call sinners to repentance: for he may come from heauen and returne againe often, before wee seeke him or call vpon him.

2 It is certaine, Paradise is our native country , and we in this world be as exiles and as straunders : we dwell here as in Meshech, and as in the tentes of Kedar , and therefore we bee glad to be at home. The path and high way to our countrey Our load-star to paradise. is the path of Gods commandements : Wee stray when we bend to superstition or prophanenesse . The Lord hath appointed his word our load-starre and cloudy piller to conduct vs to the land of promise, and hath instituted faith to attend vpon the word; but the diuell hath substituted carnall reason, but if we deliberate long with carnall reason, we shall hardly or never come to Paradise.

3 If we must haue reason to hearken and to obey the calling of Christ , let vs remember and consider : Christ hath followed vs, and therefore we ought to followe him. Christ hath gone farre out of the way to make pursute after vs (for what need had he to stirre out of heauen) and therfore we must go after him. The Sonne of man came to seeke that which was lost, and therefore by good proportion wee that are lost should seeke him. The analogie is good, for seeking requires seeking. *Elizabetb* said to *Mary* the mother of Christ, comming to visite her, Whereof commeth it that the mother of

my Lord should come to me & If Elizabeth esteemed so reverently the comming of Mary vnto her, much more may we say, Whereof commeth it that my Lord the redeemer of the world should come vnto me?

4 The Lord doth often cast out men, by decay of gifteſ: as they pray, Psal. 137. *If I forget thee o Jerusalem, then let my right hand forget her cunning.* We ſee this dayly: So long as men ſerue God in their calling, and apply their giftes to his glorie, ſo long their giftes are good and receiuē an increase; but they are loone walſt away, when we vſe them neit, or if wee uſethem not aright.

5 When Moses was in his calling, the Lord called him againe. So David, and the ſhepheards to whom Chrifts birth was reuealed. Our calling makes vs fit for the Lord, and helps againſt the Diuell and his temptations: and idlenesse yeeldes occation and matter for finne & Sathan to ſurprise vs. So long as we walke in our wayes, the Angels haue charge ouer vs, Psal. 91. but if we go astray they forſake vs.

6 Many are hauie to vndertake a matter, but afterwards faint in following it. We may not bee rafh to enter into any calling, if we will diſcharge it with conſcience. Examples for this are, Moses, Jeremy, &c. They can teach vs that we take no calling vpon vs without commandement, that wee thinke not too well of our ſelues, that we attend the Lords calling, and when he calleth vs, and hath giuen vs giftes to teſtifie his calling, let vs truſt in his power and ſcarce no danger, for hee is all in all vs.

7 Moses had infirmities of ſpeech, and yet the Lord yſed his minifterie: wherefore we may not for every infirmitie be drawne from our callings; neither if we miſt take a calling vpon vs miſt we refuſe it, though all things doe not anſweſe our deſires. Howbeit if we want that which is moſt eſſentiall and pertinente, as in a Minister learning, and the wiſdome of the Spirit, we muſt be warie how we enter in. Our infirmities are leſt in vs for our further humiliation, and that Gods holy worke may the better appear.

8 We muſt be well peruaded of the truſt of our calling,

Idlenesse.

infirmitie
callings

in Deuill and

Our infirmi-
ties in our cal-
ling.

as well to Christianitie as to anie other particular calling : 10
troubles shall not moue vs, nor feares disquiet vs. If we doubt,
we soone faint, but then let vs behold him that is invisible , as
Moses Heb. 11. 26. and then no sight nor euill shall dismay vs.

9. It were to be wished that enerie man would search his
owne heart whereunto in affection and action he is most ser-
viceable to God, and profitable to his brethren : and to pursue
specially this gift most carefully and continually, yet without
pride in all humilitie.

10. The Lord loueth our obedience ; but so that it bee in
our callings ; not to do diuine but Ouid et alio loco in nouo capitulo

11. When Christ calleth vs to heauen , we must followe
him through the wildernes of this world . He must bee our
guide and goe before, and we must follow after. Manie make
strange to followe his call, they will not giue vp their names, they will (it may be) goe before him, or euen by him, or
cheeke by cheeke, but they wil not follow after. And wherfore? Surely they will do all with reason. But Christ requireth faith; and reason to Christ, is a verie euill seruingman. A great num-
ber alreadie taught in the word, will not follow it; but if anie
thing proceed from the forge of their owne reason, that they
magnifie, that they wil follow. So Ezech.20. certain prophets
would not follow God and his word, but their owne spirits ; and yet there is no greater ods in the world than betweene
our owne reason and Gods wisdome, as Esa 55. *My thoughts*
(saith the Lord) *are not as your thoughts*. Well, if we will fol-
low Christ, we must follow him, not as a great Lord , to grant
vs great leases, fat farms, or hight towers, but as a man contem-
ned , as the reproch of the world , as a man full of sorowes.
Christ hath two crownes , the one of thornes, the other of
glorie, he that will be honoured with the last , must be hum-
bled with the first.

Christ's two
Crownes

C H A P . II.
*Of Conference, and godly wisdome in the
gouvernement of the tongue.*

Conference.



S we often speake of things lawfull , but yet for want of wisdome to examine the time, place, and persons, when, where, and with whome we talke, Sathan laboureth to make vs strict and silent in our speech, when often we might speake to Gods glory, to the auoyding of which temptation, we must endeavour to speake when God giueth occasion , and that with thankfull acknowledging of Gods spirituall grace, by the motion whereof we speake : as also with humble acknowledg- ment of our weakenesse , who being measured with Gods iustice , we should bee found to haue stained our speeches and Gods graces with great corruptions , and to fayle in manie circumstances. Howbeit , if we do it in a single heart, and euen because we loue Gods word, and in zeale of Gods glo- rie : we may boldly speake, committing the successe which on vs (if we obserued all circumstances) did not depend, to the omnipotencie of God , to the blessing of Christ, and to the working of the holy Spirit ; for wee being neither God, nor Christ, nor Angels, must not thinke to preuaile of our selues, by our speeches , nor stay vntill we thinke our selues most fit, but commend our heartes to the Lord , who vndoubtedly spareth weaklings.

Note.

Good speeches.

2. Being Christians, wee must not stay our selues in our meetings for othersto begin good speeches , but if God give vs any good thing in our mindes , let vs with all humblenesse put it forth to bee examined; if wee feele nothing , let vs complaino of our dulnesse and deadnesse: even thereby wee shall giue occasion of good conference. For as in silence amonc euill men one euill word setteth abroach many, so in deadnesse among good men, one good word may quicken manie.

3. It were to be wished, that godly men in their meetings would

would first by prayer offer vp their speeches to God to vle them aduisedly, reuerently, and not passing their bounds of knowledge: and if they could not speake of any thing, yet they shoulde aske something: if they could not aske, yet they migh特 speake of the communion of saints: if they could say nothing, yet at the leaſt they shoulde complaine of the dulnesſe of their minde; so that of their dulnesſe and deadnesſe should arise quicknesſe and life of ſpeech againe.

4 We muſt be carefull in uſing, and watchfull in reſtrayning the tongue. *David* prayed for a watch before his tongue, and for a porter at the doore of his lips, hee would keepe his mouth with a bridle, that it ſhould not goe nor open without a cauſe. The eye glauſceth, our hands ſlip, our foote treads awry; yet if we hold our tongue qualified, wee ſhall doe the better. It is a little pece of flesh, ſmall in quantitie, but migh‐tie in qualitie; it is ſoft, but ſlipperie; it goeth lightlēy, but fal‐leth heavily; it striketh ſoft, but woundeth ſore; it goeth out quickly, but burneth vehemently; it pierceth deepe, and therefore not healed ſpeedily; it hath libertie graunted eaſily to goe forth, but it will finde no meaneſs eaſily to returne home. It is compared with perillous things, to a ſharpe two‐edged ſword, to a razor, to ſharpe arrowes, to an Adders ſting, to the poyon of an Aſpe, to fierie coales, and being once en‐flamed by Sathanſ bellowes, to the fire of hell.

Our ſpeech is
in ſigui paten‐
tie diuine, vi‐
culum ſocietatis
humane.

*Tenera, modis
& exigua.*

Iam. 3. 6.

CHAP. XII. of the Church.



He Papiſt of pride, the Familie of loue of hypocriſie, and many of singularitie haue ſingled themſelues from vs, as *Hymeneus* did. But we are little diſcouraged, and leſſe follow it. For if they ſeparate themſelues as ſtones from the building, and as members from the bodie, what hope is there of them? The Papiſtes will ſay, wee forſake them, and not they vs. We forſake them in the wall, they vs in

the foundation. For our faith was before their opinion, though their persons were before ours. As *Noah* forsooke the world, as *Lot* forsooke Sodome, as *Abraham* forsooke Egypt, as our Sauiour Christ forsooke the Pharisies; so we forsake them, and Christ shall be the judge who hath beene the runnagate, who hath bene the Apostata.

Mat. 18.

¶ 2 Behold a miracle, heauen made subiect to the earth: O what is man that thou art so mindfull of him, not only to giue him the rule of the earth, but euен of heauen? Whō the Church doth loose on earth, the Lord doth loose in heauen; and whom the Church hath bound on earth, hee also hath bound in heauen. He doth many things without vs, yet when we haue done this, he will not alter it, nor do otherwise.

3 Albeit the Church bee base and contemptible in the world, yet he counteth it as the apple of his eye. The earth, the aire, and the heauens attend on it, and he hath made the Angels to serue it. He hath committed his treasures to it. And what be his treasures? Surely, when *David* commeth to value it, he saith that it is better then golde, then much golde, then much fine gold, then all pretious stones. The word of reconciliation, the covenant of grace, the broade seales of his kingdome, Baptisme and the Lords supper, binding and loosing, life and death are left and committed to the Church and her holy Ministers.

4 The Church is euен the quintessence of the world, such as Sathan hath sifted to the proofe: it is euен washed and made cleane with the bloud and water which issued out of Chirsts sides. It seemeth he forgot to loue himselfe, that he might loue vs; yea if that one death and suffering had not beene sufficient, he would yet once more come againe for vs.

Note.

5 It is one thing to liue where means of pure worship are wanting; and another to be where false worship is erected: for the first we are not to fly the Church, but by prayer and patience to stay the Lords mercie: for the other, we must depart because of that abomination.

1. Cor. 11.

6 The world is as the Lordes great chamber, whereunto all are admitted: the Church is as the chamber of presence.

The

The nativitie of the Church is a greater worke then the creation of the world. The world was finished with a word, but many dayes and manie yeares did the Lord trauell; before the Church could be brought forth to his good liking. He shook the earth, darkened the heauiens, turned the whole course of nature, before he had framed and set vp the little Church of the Iewes. But in gathering the Church of the Gentiles, the Sun became blacke as a pot, the heauens were couered as with a haire-cloth, the vayle of the Temple rent, the earth trembled, the graues opened, and aboue all, the God of nature suffered. But of all, the third gathering shall be fearefull: when heauen and earth shall not abide to see, but shall melt and consume away at the glorifying of that Church which the worlde so contemneth: and yet on this Church hangeth the continuance of the world. For certaine it is the world standeth, and all the foure windes are stopped till all be sealed; and in that moment that this number is filled, this world shall out of hand vanish away.

7 In the world we doe, as it were, but see the Lords back parts: we see him, as a thing in a troubled well, dwelling but in the neather and outward courtes of the Temple, but in the Church we see him almost face to face.

8 That mighty Sampson suffered himself to be shauen, and his strength to be as another mans for the great loue of his Church: he shed his precious bloud from all partes of his body for it: and that no bloud might be too deare for vs, with his heart bloud he hath testified, how much he doth loue vs, his loue and spouse the Church of the faidfull.

9 It is true that the Psalmist saith, Psal. 16. the Lord hath no need of our seruice, and therefore he hath set ouer his loue to the Church, there to bee answered vnto her in obedience, and furtherance of his members; there he would haue it seene how we value his benefits. All blessings are continued on this earth for the Churche sake. The Sunne doth shine vpon the earth, vpon the iust and vnijust; but vpon the vnijust for the iust mans sake.

10 The Church is the household of faith, the citie of the

Church of the
Iewes.

Church of the
Gentiles.

The day of
judgement.

Tolle banc &
ipsa Angelorum
gloria claudi-
cabit.

O magnus
vinculum char-
itatis! quo &
ipse Deus ali-
gari voluit.

Diligis me plus
hispasce ones
meas, confirma
fratres meas:
symbolum am-
ris, cura Ecclesie.

*Primitia mun-
di.*

*Municipes ca-
lorum.*

Phil. 3.20.

*Hortus conclu-
sus.*

Fons signatus.

living God, the espouse of the Lambe Christ, the kings daughter, the children of light, and of the living God, the children of promise, and of the free woman, a chosen generation, a royll priesthood, an holy nation, people gotten by purchase, the mystical body of Christ, the fold of the Prince of pastors, the virgin Israel, the children of Abraham, the elect seede of God, heires of grace, ioyn特 heires with Christ, the Sanctuarie of the Lord, the daughter of Sion, the Lords heritage, the people of his pasture, the sheepe of his hands, the temples of the holy Ghost, the price of his bloud, the Lordes Eden. Thrice blessed and happie are all the living stonyes of this most beautifull building. Confirme Psal. 147. 2.3. 1.Pet.2. 9. 10. Phil. 3.8. Ephes.2.19.20. 1. Thel. 2.19.20. 2.Cor. 3.2. 2. Cor. 6.11.12. 1. Thel. 2.8. Rom. 9. 3. Reuel.21. 10.

CHAP. 13.

Of the Confession of sinne.

To acknow-
ledge our
faults one to
another.



His is a good affection of Christianitie, to conceale a fault; and this also is a good affection of men regenerate, to tellisfe their faultes to all men, whereby they make knowne their thankesfulesse; in that whereas by nature they were thus, by grace they are so and so. Againe, men vse it to comfort others, that though they bee in their olde estate, yet they may receiue grace, if they hinder not themselves, and shut out the grace of God from them. Thus the children of God are wont to aggravate their sinnes, that others might haue comfort in the like case. Mathew, chap. 9. vers. 9. shameth himselfe by the name of a Publican: and yet if wee looke to his sinne, it was not like the sinne of Peter against the 9 commandement: nor like the sin of David against the 6. and 7. commandements, the sinne of Paul against the first, as of them that crucified Christ himselfe. But that which he concealeth, the other Euangelistes blasphemeth abroad; that which they conceale he blasphemeth abroad. And this

is one argument of the truth of the word, for whereas other chronicles doe ever commend themselves and their owne native countries best (as if you reade the chronicles of England, you will thinke it the best nation) it is contrarie in the word : the deniall of *Peter* is more exprefly set downe of *Marke*, then of any other , yet did bee write the Gospell out of his mouth. *Paul* setteth out his own faults in more sharpe measure and maner, than any other can do, Act. 26. *Moses*, Gen. 49. seemeth to discredit his owne birth: We see all these were of God , who is then most glorified when we are most cast downe.

2 As the hiding of our sinne with *Adam* hindereth mercie ; so to testifie our sinne to be greater then it is , (with *Cain*) displeaseth God highly.

3 Confession without yeelding and feeling is nothing but a testimonie against our selues, let vs then so confesse, that it may moue vs to loue the truth.

4 *Pharaohs* confession is rather in judgement then in affliction, in respect of the punishment not of his sinne, ergo it is not enough : and yet he hath profited further then many of vs which will not confesse our finnes at all.

5 Whensouer we haue sinned, it is good to haue this or the like meditation : good Lord, wilt thou call me to judgement and enter thine action with me ? How shall I doe then ? I will take this order : I will disagree and fall out with my selfe. But is there any hope that God will then shew mercie ? Yea no doubt, for if the Lord were minded presently to imprison vs, he woulde never by his prophets forewarne vs by a writ, hee might vse the whole host of the creatures, to execute his vengeance every houre , but he deales more mercifully with vs if we confesse our finnes.

6 Naturally we be all slowe to confesse our finnes: we cast short reckoning on our owne faultes. *Adam* said , I haue not sinned Lord : he lessenneth his sinne in conceit, saying: The woman gave me, and I did eat : / ob seemeth to make an apologie , as being vnworthie of such a punishment. But we must leare that a sinner the more he doth extenuate and hide sinne,

Note.

the

the more he doth aggrauate sinne, and hasten iudgement : the more freely he doth confess and iudge himselfe, the more hee is freed from Gods seate of iustice. Pro. 28. 13. 1. Cor. 11.

31. 32.

C H A P. 14.
Of Conscience.

Conscience is
tender.



Ooke how is our Conscience , so is our confidence : it is a tender peece, we must beware how we offer any violence to it. For the veriest reprobate hath his reprehender, which if he doth not satisfie , it will deliuere him to the Iaylor. From this euill conscience we must bee sprinkled in our harts, first with faith in the bloud of the Lambe, determining that we will never defile the house of God againe : and though we cannot do all good , yet let vs desire all good, for the Lord iudgeth according to the purpose, not according to the performance; according to the effect, not by the effect. And yet we must not stay in this. It stands vs vp on to vse the meanes, that we may be masters of vertues : Hell is full of purposes, but not of performances. Looke therefore to thy conscience, for it is a brasen wall, and as a thousand witnesses often to vrge this particular syllogisme : Whoso sinneth must die : thou hast sinned : ergo, &c. Adam hauing eaten of the forbidden fruit, was in paradise still, but all the ioyes therein were not able to comfort his conscience, vntill being found gasping and panting, he was comforted of the Lord.

2 We must euer desire the light of Gods louing countenance, which we may be assured of , if we keepe faith and a good conscience ; but if we make shipwracke of these , the least thing shall greatly amaze vs , yea the shaking of a leafe: but if we haue this , nothing shall dismay vs. Wherefore let others put their trust in chariots , yet if we trust in the Lord, we shall not feare what man can do vnto vs. This will take away

con-

Luke 16.

Conscience.

confidence in the flesh, and make vs trust onely in God.

3. For examining a mans conscience; the best way is by the law to trie whether he hath a knowledge, feeling, and misliking of his sinnes or no: whether he hath any feare of Gods iudgements for sinne, or faith in his promises: and whether by particular applying of these things, to himselfe, he can shew any effects of prayer, Sacraments, new birth and repentance.

4. We must especiallie beware of smothering the watch-word of our conscience, when we are bent to sinne. Care of a good conscience, breedeth comfort in holines; and pleasure in holines breeds assurance of blessednes.

5. We haue great peace, but no true peace, vntill we turne to God: vntill the Israelites would serue God, *Pharaob* let them alone, but afterward he prepares for them, briske, lime, of conscience and a founrane: so long as we are quiet in sinne, all is well, but if once we desie sinne, then the diuell will heate a founrane for vs: yea he will rather then he would leefe vs, giue wages to vs, as he did to *Iudas*. Hereof it is, that so long as we haue no sense of sinne, we can eat, drinke and sleepe quietly, but when once we make conscience of sinne, then comes trouble and vexation of mind, which worldly minded men would maruell at: But they are at peace with the diuel; for were they not at peace, they shold be put out of his seruice. But doth not the Lord say, The wicked haue no peace? Esa. 57. True it is, they haue no peace with God and with their owne consciences, albeit they haue great peace with the flesh, the world, and the diuell. The peace of the wicked is like an harneffe vno-occupied, to a vine-yard never stirred, to a ground never ploughed: they are never furbished with crosses, but rust vp on the walles; yet farre better were it for them to be disquieted, and haue their fellow hearts broken and rent vp. The holy Ghost saith, that the iust man shall haue peace at the last: So that there is a first peace, and that is a truce for a fewe dayes: and there is another peace at the last, which followeth our warre, and this brings glorie and immortality. *Sau*l would needs haue peace with men, and therefore brake peace with God; but afterward hee lost his peace with God and men.

The peace of
the wicked.
Note.

Psal. 37.37.
Note.

Conscience.

44

men. The Iewes refused peace with Christ, to haue peace with the Romans; but when they had slaine Christ, they lost their peace with God and the Romans also. Wherfore let vs labour for that peace which paseth vnderstanding, and for that euerlasting peace.

6 We cannot sodainly and effectually worke vpon a mans conscience, vnlesse God permit vs sometime to dwell vpon his conscience.

7 A man shall never be brought to be iealous ouer his owne corrupt affection, vntill the Lord hath stricken his conscience with some feare of his maiestie, which dispelleth all wicked imaginacions.

8 We must specially beware of sinnes against knowledge and conscience: for as of all the partes of the bodie nothing so subiect to hurt as the eye; so nothing is sooner wounded than the conscience: it will not abide any pricking, the least thrust or violence will impaire it; it is a tender place, and is very tendernesse it selfe. The learned Physitions say, there is a thing that is hard like a web in the eye, wherewith the eye being affected, evn if all parts being most sensible, is made most vnensible. Such a thing may be in the cōsciēce, so if that once this hard skinne be ouer spread the conscience, that place which of all other in it owne nature is most tender, groweth to be most hard; and that hardnesse pouerth to bee more hard than the hardnesse of Pharaob; and their estate is worse than if they had never knowne God, I meane if they haue once had a possession of good things, and after loose it, they haue a rinde on their eye, and of all men they see the least: for if they loose their tendernesse, and harden themselues, then God hardeneth them too, and that is a fearefull obdurbation.

9 The Lorde doth not so seuerely punish particular de-serts, but a generall falling into sinne; not smaller infirmities, but grosser presumptions: for the particular sinne bringeth not wrath, but the lying in the sin, & not repenting of it, bringeth wrath: which drawing in other sinnes, withall draweth also Gods displeasure. So that one sinne may be said to be spared and also punished: spared, if being admonished wee bee

hum-

Schirrus oculi.

*Schirrhosis
conscientiae.*

humbled, as *Danid by Nathan*, 2. *Sam. 12. Iobosaphat by Iehu*
 2. *Chron. 19. 2.* because in this we seeke not to draw in other
 sinnes, but to be rid of this one punishment : where notwithstanding
 all mercifull admonitions , and sower threatenings,
 we still lie in sinne, and tie sinne to sinne, and so make a way
 to Gods iudgement to fall on vs: wherefore we may comfort
 our selues for particular sinnes, so that in the generall course of
 our life we labour truly to please God. For as a louing husband
 doth not take away his loue from his wife, though in some par-
 ticulars of her obedience and dutie she faileth, so long as shee
 keepeth her loue chaste and true to him : so the louing kindnes
 of the Lord will not cast off his children for some particular
 weaknesse or frailtie in speciall commandements, so long as in
 sincere loue to his maiestie, we seeke to obey him.

CHAP. 15.
Of Censure and Correction.



Anie thinke to priuiledge themselves from
 the name of Sinners , by reading largely
 and reprehending plentifullly the sinnes of
 other men, counting it a compendious
 way to get credite by building gorgiouly
 on another mans discredit and ruine.

2. Flesh and bloud will ease it selfe ;
 superiors looke to inferiors, and inferiors to superiors, but
 every man must looke to himselfe.

3. As an house being on fire , if it may bee quenched, it is
 best to vse water onely. But if it be like to endanger and set
 on fire the houses round about , it is best to pull downe the
 house quickly : so if offence being raised, it may be quenched
 with water, vse water, and let the house stand still: but if fire
 burst out on euerie side, then pull it downe. When the Viper
 will still be a Viper, and reteine his poysone, though the char-
 mer-charmie never so wisely, the Apothecarie takes him , and
 makes a Triacle of him, to expell poysone out of others : so if
 a brother will not be admonished, if he will not leauue his poi-
 son,

*Qui non corri-
 git se ipsum, alii
 corrigit se per
 ipsum.*

*Melius est vs
per eas unus
quam unitas.*

son, make triacle of him; that he that would not take heed by others, should be made a preservative for other to beware by him: If euill will not be taken from one in Israel, then take away the euill out of whole Israel. If we must needs see somewhat dead, it is better to see a dead arme than a dead corpes. When men will harden themselves, God in his judgement makes them as an adamant: and when they grow so hard, it is good to cast them out.

We can see
clearly *intel-
lectu directo*,
but with blear
eyes *intellectu
reflexo*.

4 We are giuen to display euery sinne, yea the least in others, and to conceale and bury manie graces, yea the best in others.

5 Such as bee fallen must be restored with the spirit of wisdome and lenitie: Such as be falling must be vpholden by all good meanes speedily, lest they fall so dangerously as that they cannot be recovered.

6 In an euill report or vnjust censures of men, it is not good straight way to be angry, but to fly to Gods prouidence, and to desire to profit by them.

7 Because we doe not to men that good which we should doe, God often suffereth them to report and speake euill of vs.

8 Though we may be discouraged to deale in exhorting or rebuking, admonishing or reproving, or any ecclesiastical and Christian dutie: yet being called of God, we must aske wisdome of him, who will send wisdome to blesse his owne ordinance.

9 It is a dangerous thing to haue a proud spirit with a vaine mind.

10 The drunken peace of hypocrites, must not be suppled with oyle, but pierced with a speare.

11 If we be reproved for sinne of man, let vs feare the reproofe of God. It is our great corruption, that we are sooner brought to leaue a sinne when man doth rebuke vs once, then when God doth threaten vs often.

12 It is a good thing sometime to haue enemies. For wee often are more afraid to sinne, lest our enemies should reproove vs, then we make conscience of sinne, lest God should condemne vs.

13 Al-

¶ 3. Although the wicked speake euill of vs, let vs bee content; indeed a good name is better then a precious ointment, but remember that the Lord hath made vs all priestes, and therefore let vs offer vp our good name to his glorie, and if the wicked will bring coales of iuniper, let vs sacrifice vp our good names, and with *Paul* let vs say, I esteeme it the least thing in the worlde to be judged of you: it is the Lord that iudgeth, and there is a blessing propounded for them that are euill spoken of. But there are foure hundred Prophets speake against you, are they all deceiuied? Many eyes see more than one? True, if it be spoken of the like: for one Eagles eye seeth more than a thousand owles eyes: and as *Salomon* saith, *One man that feareth God is better then a thousand sinners*. And *Paul* saith, what haue I to doe with them that are without? God shall iudge them. Vpon which wordes a learned man biddeth vs obserue, how the Apostle accounts euil men, as nothing: wherefore seeing the wicked are so vile and so vaine, one is better then many of them, therefore their censures and calumniations not to be regarded.

C H A P . 14.
*Of Ceremonies, things indifferent, and of turning
 Christian libertie into unchristian
 licentiousnesse,*



It is a fault to vs eyne necessary ceremonys which with the peace of the Church may be left: so it is faultie to leauie a good ceremonie, which hath a good vse and no superstition with it.

2. The Lord comanded, Exod. 16.33, an Homer full of Manna to bee referred as a monument for posterite. And so it was kept by the Lords commandement, and therefore not abused to superstition, as the brasen Serpent, and Gedeons Ephod: which because they were without Gods commandement referred, therefore they were quickly abused. But this Manna and the Altar which

the

the Rubenits made, hauing a warrant of Gods commandement, were not abused. Where we learne , that in bringing in ceremonies and rites into the Church, we ought to thinke, that if they haue not their warrant from the word of the Lord, they are like to be vsed without fruit ; and in danger to be turned to hurtfull superstition : but if they haue their warrant from the word of God, that the Lord hath commaunded them, then may they haue very profitable vses in Gods Church. And they shall never be so much abused to doe hurt, as they shall bee profitable in the right vse of them. And therefore in bringing in ceremonies and orders we must aske counsell of the Lord, that his word maybe our warrant.

3 The more ceremonies the leſſe truth.

4 This is a general rule, what ſocuer Separateth man from God, or man from man is abrogated : but whatſoever conioyneth man to God, or man to man is left ſtill. In this reſpect the whole lawe is abrogated according to the rigour of the curse, for otherwife wee could not ſtand before God: So in Christ now hauing found reconciliation we are more bound to keepe the lawe morall than the Iewes, because Gods commandements are more clearely reuealed, and greater strength is now giuen againſt ſinne, therefore nothing is taken from the law that we ſhould be careleſſe : but the curse and condenmation of the law is done away , that wee may haue an entrance to God with boldneſſe. Whatſoever Separateth man from man , is abrogated ; and ſo the ceremoniaſ law is abrogated : that which is mereley ceremoniaſ , is mereley abrogated : and that which is in part ceremoniaſ , is in part only abrogated, as the Sabbath.

5 The Apostle, 1. Tim. 4. 1. prophecieth of certaine ſpirits of error, which ſhould ſuperſtitiously forbide the vſe of Christian libertie : but 2. Tim. 3. he ſpeaketh of another ſort, who among many other properties ſhould be louers of pleauſures more than louers of God . The former are ſaid to bee in the laſt times, but theſe in the laſt dayes, one degree farther then the other. And ſuch be we and our times, long rid from that ſuperſtitious generation : but ready nowe (as it is ſaid

Deut,

Col. 2. 17.

Last times.

Last daies.

laſt times and dayes.

Deut. 29. 19.) to adde drunckenesse to thirst, which com-
meth to passe for want of circumspe&nesse in delivering the
doctrine of libertie. And so we fall to make *Paule*, Galat. 5. Christian li-
and *Peter* a cloake of our licentious life. We turne the grace
of God into wantonnesse (as *Iude* speaketh.) This then being
as it were the common disease of these last and perillous
dayes: the Ministers of the Gospell must stand vp as in a gap,
and every one is to be watchfull ouer himselfe, that he sink
not away into these pleasures, which seeme Ecclesiast. 11. to
cheare and bring good to the heart; but such a good as make
the graces of God in some to come to nothing, and with-
draweth many away from paradise, a place of pleasure, to
hell a place of torments. You know who it was, that seeing
so many young Gentlemen follow *Epicurus* at his first set- *Bonum iuuenile*
ting vp, sayd the cause was, it was young mens philosophie
that was professed in that Schoole. For this cause Sathan labo-
reth especially to poysen this age, because he knoweth if this
be barren of good, that which followeth is like to be there-
after. Sathan and his ministers haue for euerie age, estate,
and condition a sundrie baite: laying for youth the bayte
of pleasure, for age the baite of couetousnesse, &c. Every man
is eaten vp with one zeale or other: there is a zeale of olde
age, middle age, and of youth. Euerie man may try his zeale
by the ninth of *Esai*. vers. 7. *The zeale of the Lord of hosts will*
performe this. It was the zeale of God that he gaue his sonne
for vs, his most dearely beloued sonne: it is then one argu-
ment of our zeale to anie thing, when wee will forgoe a pre-
cious thing for the thing we profess to loue indeed. *Ezau* was
zealous for his meate, when he would loose his blessing for
it: and such is our zeale of pleasure, that we will forgoe lear-
ning, time, the fauour of the godly, health of body, yea some-
times our owne soules for it.

6 It hath been alwayes the note of false prophets to preach
pleasant things, and for outward matters, as the Priests of *Ie-*
zabel. And *Micah*, chap. 2. speaketh of false Prophets, that
prophesied of meat and strong drinke. *Peter* saith, they praise
libertie: and *Pauel*, They can reason for the belly: *All things*

(say they) are lawfull: but on the other side, Gods children haue bene alwayes in the way of restrayning, 1.King. 19. *Elias* ate, and gaue ouer and sell a sleepe, so that the Angell was sent to bid him eate more. It is not the fault of inanie. For we haue need of an Angell to keepe vs from eating. *Timotheus* abstained from wine, and *Paul* biddeth him to vse it for the weakenesse of his stomacke. *Salomon* reclaimeth young men, Ecles. 11. When *Iobs* children meane to banquet in course, hee feareth least they curse God. The austorite of the Fathers was very great concerning meats, as of *Basil* and *Jerome*, that it gaue occasion to the superstitious abstinence which followed. But now the latter times are gone, and the last dayes are come. Superstition is past, but men glut themselves with all epicurisme and pleasures of this life.

7 Christians are neither Stoickes nor Epicures: *Paul* disputeth against both, Act.17. The Stoicke condemnes all pleasure, the Epicure commends all pleasures. Pleasure is not good according to our election, but in respect of the obiect: if the obiect or matter wherein our pleasure consisteth be simply good, then the pleasure is simply good: if the obiect be simply euill, our pleasure is simply euill. But pleasures by nature being good, and bad by circumstance; they are not left as things indifferent to our election.

C H A P. 17.

Godly meditations concerning Christis power against Sathan, loue to the faithfull: and how bee is our wisdome, righteousness, holiness: and of our communion with him.

Christ careth for vs, we must not feare a strong enemie, because we haue a stronger Captaine. The diuell indeed is a Lyon, but so is Christ a Lyon, and that of the tribe of *Judah*: There is a Lyon for a Lyon; courage for courage. The diuell is a serpent, so Christ calleth him selfe the brasen Serpent: there is a serpent for a serpent; wise-
dom

dome for wisedome ; yea a serpent of brasse, to sting all the fierie serpents of the wildernes. But thou saist, that Christ is called a lambe and a worme. Be not discouraged, that is in respect of his father, who found him as meeke as a lambe, who might haue troden on him as on a worme: but the diuell never found him a lambe, but a Lyon. The meeknesse of Christ is stronger than all the power of hell, Ioh. 18. When the diuell seemed to be in his ruffe, he sends a great crew to take a silly man : when he told them it was hee whom they sought ; this little word cast them downe. What shall he doe then in glorie, when he commeth with thousands of Angels? This then is the conclusion : the diuell is strong, but Christ is stronger, and chaineth him at his pleasure : The diuell is wise, but Christ is wiser, and preuenteth him in all his practises.

2. Christ is made of God vnto vs, wisedome, righteousnes, sanctification, and redemption: Art thou afraid thou shalt go out of thy wits, because thou fearest saine? Are thy cogitations confounded? Seest thou no knowledge , no not so much as a literall knowledge of thy saluation, but all is doubtfulnesse, all is dulnesse, all is deadnesse within thee, as though thou never knewest, hearest, readest, or learnedst any thing? Now know , now is the time to beleue, that whatsoeuer knowledge, experience and power of vnderstanding was in Christ Wisedome, Iesu, the same is made thine; he is the anointing that wil teach thee, hee is the Fathers counsellor, hee is Wonderfull, bee hath the knowledge of all mysteries , he is the spirituall interpreter of the law , vnto whom as the Fathers did approch more neerly, so they did see the power of the law more clearly. *He is our wisedome*: both the teacher and the thing taught, Hast thou some good measure of knowledge, and yet thy life in no part being agreeable, nor proportionable to thy knowledge, thou art sore troubled for not walking in the wayes of righteousnes, thou feelst no goodnessse, thou thinkest thy selfe as a Sere tree without all fruite & now remember that Iesus Christ who had no holiness by the flesh , by being borne of his mother , who sau'd great sinners, and made of persecutors preachers , would not haue thee to seeke for great things in the

flesh, seeing himselfe got so little thereby, but would haue thee
seeke thy righteousnesse out of thy selfe in him : who being no
sinner indeed was an accounted sinner, and punished as a sin-
ner for thee; that thou hauing no righteousnesse, mightest be
accounted righteous, and rewarded as righteous through him.
Well it may be, God hath giuen thee to walke so uprightly, as
the world can in nothing charge thee: but thou fearest thy na-
tural corruption, that thou shalt not perseuer, thou tremblest to
remember how manie excelling thee in gifts and graces of the
Spirit, haue fallen away from the truth, and thinkest all is
but hypocrisie, and that thy hypocrisie will one day beguile
thee: now call to mind that Christ is made to thee holinesse,
not as new *Moses* to follow, but as a true *Messiah* to beleue
in, the worker, author and finisher of thy holinesse: So that al-
beit in respect of thy selfe to perseuer it seemes impossible, yet
with him it is both possible and easie. What if thou hadst a
multitude of sinnes, that thy corruption did swell till it burst?

Mary Magdalen had seuen Spirits, and yet of all women she
was most deuout, most louing, most honourde to haue the
first sight of Christ's resurrection. What if thou haft beene a
brawned and infamous sinner, so that the name of sinne hath
been notoriously written in thy forehead? the Lord Jesus cal-
led and crowned *Matthew* the publican with the dignity of
an Euangelist. What if thy sin had taken a purple die & crima-
son colour in the bloud of the Saints? *Paul* of a most grieuous
persecutor of Christ was made a most glorious preacher of
Christ. It may be thou fearest the corruption drawne from thy
native countrey, the Cretians were conuerts, and the Corin-
thians became Christians. It may be yet thine hereditarie, and
naturall corruptions cause thee to despaire of comfort: consi-
der the Lord can change the nature of a wolfe into the nature
of a lambe, and the course of a corrupt nature in thee to the
power of a supernaturall grace. Oh there is one thing that
troubles thee: many promises, fewe performed. Thou loo-
kest for peace of mind, and behold a wound of the Spirit thou
art the Lord of the whole earth, and the heire of heauen, and
yet haft not wherewith to helpe thy necessity: thou art a Lord
of

of liberty, and yet put in prison. All this I grant, and yet in Redemption,
all this Christ is thy redemption. A B C

3 Thou must euer beware of two extremitieſ: the one that thou labour not ſo for righteousneſſe, that thou forget Christ to be thy holines; the other that thou ſo trauel not for holines, as that thou ſhouldēt not remember him alſo to be thy righteousneſſe. And ſo behauē thy ſelfe in both that thou beeft moſt righteous in Chriſt, and yet thou muſt endeuour alſo to be hoſty; and though thou beeft neuer ſo hoſty, yet know thou standēt in neede of the righteousneſſe of Chriſt. Now to come to theſe things, thou muſt diligenty attend on the word, whereby Chriſt Ieſus is crucified a fresh in thine heart, on prayer which worketh a feeling of thy faith, on the Saintes which conſirmeth thy faſhion and increase thy feeling.

4 Chriſt hath made vs inheriſours of his kingdome, which he holdeth by two titles, firſt, by inheritance, then by purchase. As he obtained by inheritance, he reſerueth that title to himſelfe alone, but whatſoever he had by purchase, he hath giuen vs the title of it. And not onely this doth he giue vs, but alſo the graces of his ſpirit, though not to one all, nor to all in one meaſure: An affliſted mind ſeeing one of the children of God, haue this, another that gift, is grieved that he hath not all. It is an error, Chriſt giueth not to one all, but deuideth all among many. But there is one ſpeciall grace which I cannot haue, and that is feeling. Haſt thou faſhion? blessed art thou that beleeuest, and that without feeling. Doe you beleeue? you haue a rich gift, you muſt not haue all. If you haue any gifts, it is well, the gifts are deuided. Be content with thy portion, and I ſay vnto thee, that thy faſhion without feeling is more preious to God, then thy faſhion with feeling. If by faſhion thou haſt made the Diuell a drone, that he cannot ſting, and a toothleſſe dog *smile*, that cannot bite, it is ſufficient. Content thy ſelfe with thy Faſhion without portion, vntill the Lord come from heauen, vntill he be all in feeling: all, and then thou ſhalt haue all ioy in all perfection.

Note.

Feeling.

5 Two things are neceſſarie truely to eſpoſe vs to Chriſt; the one is to vſe the pure meaneſes: the other to vſe thoſe meaneſes with a pure heart.

CHAP. 18.

Of Death and Judgement.



Any make no account of the death of the soule, because they feele it not as they do the death of the bodie. Euerie man feareth a Palsie, an Epilepsie, and an Apoplexie, because they strike dead, but if a man be in a consumption, where he shall be decaying seuen yeeres, he thinkes nothing of it. Likewise if an house fall sodainely, we say it perisheth, but if it moulder away we little regard it. In Hosheah. 5.2. *The Loyd breatneth to be a Lion to Israel, and a mothe to Indab.* Surely when the wrath of God, as a mothe hath secretly feed on vs ere we know it, our soules doe as it were bleed to death. For as he that bleedeth to death feeleth little, vntill sodainly his strength faileth; so in the death of the soule, a man doth not perceiue how his strength is gone, or euer he be aware. It may be the Lord will not be vnto vs as a Lion, but as a mothe, we shall not happily die of an Apoplexie, but of a consumption, and Christ the Sauiour shall laugh at our destruction.

2 Can we perswade our selues that death is as a sleepe, or graue, as a bedde; and that God which raiseth the sunne daily out of his denne, will draw vs also out of the earth to shine with him, as bright as the sunne. *Then hanewe faise.* Which as many haue more abundantly by exercising their mindes with a meditation of death, before it commeth; so many want it, who deferring all to the last end, die heathenishly. And yet some there are, who to seeme to haue more heroicall spirits, desire to die, not for that they would be vnburthned of their rebellion and corruption, but because as beastes, neither rejoyning in the ioies of heauen, nor fearing the sorrowes of hel, they would come to haue no being at all. These are more drousie beastes, and of a worse sorte then the other, in whom yet appeareth

Math. 13.

How some
desire death.

peareth both nature and conscience. And yet the one sort doe greatly commend this dull kinde of death, saying he departed as meekely as a lambe: he went away as quietly as a bird in a shell; he never gaue word but was very milde: whereas they might say more truely, he died like a beast, and fell downe like a blocke: he shewed no token of repentance, no fruite offaith, no testimonie of hope, no signe of ioy as loking for a better life. Others there are that will yeeld when death commeth quietly: Why? what is their reason? where is their faith? for sooth, they say they owe God a death, they must die at first or last, they will pay the debt, and then it can be no more demanded. It is farre otherwise with the children of God, who of all others haue greatest preferment by death, they know what it is in the fulnes of daies to be gathered to their father, and as a ricke of corne to be caried into the barne, that hauing fought a good battell, runne a good race, and kept the faith they might obtaine the crowne of immortalitie; & yet they labour daily, by the daily mortalitie and dropping away of others, to be prepared for death. For they obserue how many of the same complexion, of the same age, and constitution of body, brea- How the god-
thing of the same ayre, vsing the same diet, which they doe,
be gleaned away; so as they see not the bleeding calamities
of the Church which are to come. Let vs labour to lay vp our
flesh in hope, that our departing from hence may be as the
sayling ouer the sea, as the coining out of the narrow wombe
into a more large and lightsome roome, as a returning from
exile, & as a bailment out of prison. Concerning other things,
heretikes may go farre with true Christians: but in this they
bewray their hypocritie, either in murmuring in death as
dogs, or in blockish vnsensiblenesse, as stokes. In Christians
there must be such an heroicall alacritie tempered with a gra-
tious humilitie, that they desire not to liue but to glorifie God,
that they refuse not to die for hope of a more glorious inheri-
tance.

3 We can better away to meditate on death which Sa-
tan couereth with eternitie following, then on the day of
judgement, where we all must make our account.

Meditation of
death.

4 The bare meditation of death doth so farre moue vs from suffering our delights to dwell on earthly things, as that reason dissuadeth vs not to make any cost about a tenement where we know we shall dwell but a while. Yet such bare imaginations of death may build vp in the meane time the kingdom of pride in vs. Wherefore it shall be more availeable, if with our meditation of putting off this earthly tabernacle, wee thinke also of putting on the heauenly tabernacle, and of putting on the roiall robe of Christes righteousness, without which wee shall never stand with comfort before the great throne of Gods iudgement.

5 The cause why we be so loth to die is, because we can not find in our conscience that we haue done that good thing for which we came into this life.

6 If there be a desire in thee to die in respect of some iniurie, shake it off; it is better to be aliuing dog, than a dead Lyon: for so long as thou huest there is time to repaire, but after death there is none. Therefore labour for to seele his fauor in Christ, which if thou do, thou shalt never faile till thou come to him.

Judgement.

*Morbis magnis
magnum reme-
diuum.*

*Pudor,
Dolor,
Timor.
Augustin.
Maxima est
per timorem
anuisse iudicij.*

7 God dealeth contrary to the course of our common Physitions, which first giue one medicin, and then if that will not serue, a stronger: but God giueth the strongest first. The argument of judgement is the last that can moue vs. That argument moueth most in Logicke which hath the best reason and most sense: howsoeuer it seemeth to some, yet sure I am the argument of judgement hath the most sense, or shall haue, and may best serue to moue all sensuall men. There be three things to moue euill disposed men in that great iudgement, shame, griefe, and feare. Let it moue vs for shame, and if this will not, let vs remember the feare which then shall possesse vs; if we want this, our state is lamentable, for then neither Prophets, nor Apostles, nor the holy Ghost can tell what to say vnto vs.

8 Many are of opinion (that teach without discretion) that it is euill to do any thing for feare of judgment, but all for loue; and if we abstaine from any euill for feare, that we are in a wrong course. I haue bene of this errore my selfe, but the

holy Ghost is content to vse this as a good reason, and will be beholding to vs, if we feare to do euill for iudgements sake. Hear what *Augustine* saith: Do this for feare of punishment, if thou canst not as yet obey for the loue of iustice. *Bernard* likens the feare of God to a needle, and the loue of God to a thred: first the needle entreth, and then followeth the thred: First feare keepes vs from doing; next, loue causeth that we do not, euen then, when we can doe. This is the meanes as *Augustine* saith, *A timore bona vita, à bona vita bona conscientia, iudeo nullus timor, atque ita dulcescunt Dens peccanti, &c.* First we are Gods enemies, then his seruants, and if we behauie our selues wel in his seruice, we shal be made his adopted children.

*Fac, fac, vel i.
mores pene, si*

*nondum potes
amore iusticie.*

Cum dicitur times

quid dicimus

sum, mali times,

vane times.

Dominus ablato

timore subiect

timorem, distin-

tus sum plane

time.

Principio timor

ne facias, dein-

amor, ne velis

facere, etiam si

possis.

Of the day of

iudgment.

Verbum hoc iu-

dicii, vobis non ne-

mo transpires sine

iudicio.

Si in nobis ea

effet cura, que

corā sereno iu-

dice siflerū,

feliciter agere-

mūs.

9. This word iudgement I would no man would let it passe without iudgement, and yet there is no word read with lesse judgement. In the law the title *de iudicio* is best studied: and it is a great title. *Chrysostome* saith, If wee had that care which they haue that be arraigned before an earthly iudge, we should do well. Though his iudgements be as the great deepe, as the Psalmist saith, yet they may be brought to foure heade, and first into two, the iudgement of man, and the iudgement of God: the iudgement of man, either when another giues iudgement of vs, or wee giue iudgement of our selues: the iudgement of God, either in this life, or eternall. *Job*, chap. 29. speaketh of some yong men in his dayes, that feared his iudgement. This feare is to be seene in heathen men, as in him that ran further into the Tauerne to auoyde the sight of the Philosopher. The boyes of Bethel, that wanted this feare, and reverenced not *Elisha* the Prophet, were so far gone, that it was time to cut them off. He cursed them, and two shee beares came out of the wood and slew them. But as *Lucian* saith of the Confistorie of Christians, this is a miserable Confistorie: a poore iudgement: euerie man will pleade with the Friar: We are exempted Lord: yet true it is, they that shall iudge the world, can best iudge, but they shall be judged alio. The second is the iudgement seate within vs, which God hath made to make vs esteeme his the more. It is counted an absurd thing for a man to be his owne iudge. This is our owne conscience.

conscience, his register that registreth all thinges which wee do or speake, and it is also our remembrancer, when we are alone. Blessed is the man that despiseth not this iudge: no man can haue a more seuerre iudge then himselfe, albeit a man do acquite himselfe: the wicked is somtimes secure, but neuer in safetie. This is that, whereby God wold call vs home. Euerie sinner is his owne tormentor: Here be *surdō verbera*, strokes that can not be heard, & yet strokes indeed. Then if there be within the such torments, why are wicked men so merrie? Surely I must answere them thus: *Peccator est sui carnis*: but these are remoued from the way of sinners to the leate of scorneres: and then all is quiet. Euerie sinner is condemned in himselfe, or by himselfe, if he become not brutish, and his conscience scared and hardened. And as for yong mens consciences, *Augustine* compareth them to water in a bason, the water is stirred, and there is no face seene: but so soone as maturite of yeares come, then it will stand stille, and we shall see our faces, and crie with *Danid* and *Iob*, *Lord, wipe away the sinnes of my yowsh,* The third iudgement may be compared to a quarter lessions, that doth consist in depriving of commodities, the *multe* is the losse of Gods grace, an vn sensible punishment, but so great, that, if all the creatures should mourne, saith *Chrysostome*, it were not sufficient, when grace is taken away from one man. If we will not be moued with the losse of that, which God makes account of, he will take away that which we make account of, as by taking away our preferment, wit, &c. for I account that man to haue lost his wit, which is turned into a Foxe, which hath nothing but craft and subtiltie. Then he sendeth sicknesse, reproches, and hearts grieve to humble vs, or some singular sharpe iudgement on some of very good hope, and loue, and taketh them out of this life, to warne vs that are a great deale worse, to the terror of the wicked, and that they might not see the punishments he is to bring vpon the vngodly for sinne. Now forasmuch as the first is condemned, the second quitted, the third repriued. Therefore the Lord hath appointed a fourth iudgement, which shall pay them home: and that may be compased, if I may so say, to the goale

goale deliuerie, and this is called the day of iudgement. In comparison whereof other judgements are as nothing. Then God will take the matter into his owne hand, then shal there be a new quest, then all these matters, that are shuffled vp, and euill judged, shall bee judged againe. Now is the day of affections, but then the day of iudgement, in it we shall loose all that is to be lost. Now for this day and this iudgement, that we may haue somewhat to moue vs, being of our selues very dull, let vs see, how fearefull and dreadfull it is. In a iudgement there are three things, the action, the sentence, and the execution. For we see the prisoners, first how they plead for them-selues. Secondly, being found guilty, the sentence is pronounced by the Judge: and after, they are executed. In earth there are meanes to acquite for a seafon, as delusion of the Judge or of the witnessses, perswasion, corruption, fauour. For the first, they be *apices iuris*, prickes in the law, they vndoe all iustice, a cauilling iustice, but *apices iuris in calo non excusat*. And for the witnessses they shall not deliuere him, for they shall be true witnessses, the booke shall then bee opened. No perswasion shall then serue, because God is not subiect to any affection. Thirdly, there shall be no corruption, for though the Judge could be corrupted, what could we giue him, when the whole world shall be destroyed? Lastly, we must looke for no fauor, for it is the day of iudgement, and not of mercy. The night before the blowing of the Trumpet there shall be preached mercie, but then there shall be none: let no man flatter himselfe, for so he shall find it. To escape a sentence here on earth is either by appeal to an higher court, or by retracting: but there can be noappeal, for who is higher than God: neither shall there be any reversion of the sentence, for there shall bee no more sitting, because there is no second iudgement. Thirdly, there is an execution, which is most fearefull. An execution there shall be, well, let it come, will we say, for a punishment must be ours: and then what is there to helpe vs to escape punishment, but either resistance, or if that will not serue, flight; if we cannot flie, patience, or mitigation, or our comfort is hope: but there is none of all these can stand vs in any need: for the

Note.

2. Sentence.

3. Execution.

Venit ille iudicij dies, in quo omnis causa cadit.
Veniet, venies ille dies, in quo malè iudicatus redicendebitur.

the first, if we were, as *Job* saith, hard rockes, as we are pot-shardes, wee were not able to resist, for if the Lord did but touch vs, we would smooke, but his wrath shall be poured vp-on vs, and who is able to abide it? Secondly, it bootes vs not to fly, for the Lord is every where found about vs, we are as it were in a circumference, the further wee are from one part, the nearer we are to the other. We fly from the God of peace to the God of wrath, there is no escaping: Christ saith, Take the vnprofitable servant, bind him hand and foote, so that hee cannot fly; and *Iude* addeth, *with euerlasting chaines, and that in darknesse*, so that if he could breake his chaines, yet he could not see whither to flie in the darke. Thirdly, there is no patience, which yee shall see, if yee consider the example of the rich man in *Luke*, who required one drop of water to coole his tongue of a person, whom he hated deadly; and no doubt they do hate the godly there as much as euer they did in this life. Last of all, let vs looke for no mitigation: If there were any mitigation, it should be either in respect of the weariness of the tormentors, but they are spirits; or by consuming of our bodies, but we shall continue for euer: or by diminishing of the instrumentes, but the fire shall never go out: and that it may not so do, there is a lake of brimstone prepared to runne into it, and the worme neuer dieth. Neither shall there be anie comfort, the remembrance euen of that they enjoyed shal torment them.

Against them
that are either
carelesse or
curious in
thinges con-
cerning the
day of judge-
ment.

10. There is a people in *Amos* and *Zephaniah*, that put the day of the Lord farre off; but it shall bee vnto them a day of terrour and trembling. On the other side, the world waxing old as a garment, and all creatures become moth eaten and worme-eaten: the fruities, stones, and hearbes decaying in their vertues. Against the worldly Atheists the Prophet *Zephaniah* saith, The Lord will seeke them, and rather then he will loose them for finding, he will seeke them with a lanterne, and search them with a candle. When we know the time must come, we enquire of it: and beholding God drawing some presently into the stage, and knowing that others are reserved for the last judgement, the faidfull inquire for their hope, the wicked for their

Death and judgement.

61

their feare. Well, as I would not haue men too curious, Mar. 24. so could I wish them not to be too carelesse: the first is ill, the second is worse. The day shall come sodainly, and therefore neither curiositie nor carelesse is good: onely thus much is sure, it is at hand, but no man could euer shew the fingers of this hand. Peter sheweth, that we must not measure the time after man, but after God. Some reason this, some that; but let vs remeber that, Deut. 29 29. The secret things belong to the Lord our God, but the things reuealed belong vnto vs. Let no man thinke by an allegorie to reach to that, which the Angels themselves cannot comprehend. For if one should say, that as there were foure thousand yeares before Christ his comming in the flesh, so there should be foure thousand before he came to iudgement, were it not as like a quidditie as they harpe on, and yet both vntrue? If we look on Cyprian and Tertullian, we shall see them to haue thought the day to come in their times. Here the Fathers haue rouded much, but all like to misle the marke. Let vs know, that the neerenesse is not in respect of vs, but of the speaker, who onely knoweth what is neere; and let vs content our selues with this, that in respect of eternitie nothing is long, that shall haue an end. When the Apostles then say it is neere, so wee may say, it is neere, and no difference: but as the *Day* was then neere, so the *Houre* is now neere; neere, I say, in respect of God and of eternitie. And as the promise accomplished was neere to God 4000. yeares before it came, so it is not in the fadome of mans braine to tell, how manie dayes or yeares, wherewith God is not gouerned, is neere or farre vnto vs. The Apostle, Hebr. 10. 25. sheweth the time to bee neere, and that it is within the viewe of the eye, because the sacrifices of the Jewes are abolished, the true sacrifices are offered, and the Gospell more or lesse is vniuersally preached. But among all reasons this moueth me, and may moue all, that now Christ is readie to come, because we see small faith on the earth. For if euer this was, it is now, wherein is not only a defect of faith, which euer was, but because now men goe cleane against faith: for now not only the principles of the faith are not observed,

A worthy meditation of the day of judgement.

serued, but they are thought absurd, and things cleane contrarie are prescribed. Is it not monstrous, that now some teach for doctrine, that a man may lie and forsware without sinne or shame? Seeing that sinne is now in it ripenesse, which was before but in the eare, could the dueil from hell broch more profound blasphemies? If the regions begin to growe white, and sinne groweth ripe and yellow, wee must looke for the Angell shortly to thrust in his sickle. Well, whensoeuer the day of judgement is, I feare the day of the departure of the Gospell is at hand. Our securitie is such, that wee may rather say, the Lord hath suffered vs too long, then that we can accuse God for severenesse in striking vs too soone. Be it then, that as yet the day is not come, wherein the worlde shall crackle about our eares; or though we see not our Ierusalem destroyed, yet wee know our day can not bee farre in death; and quickly we shall come to our doome.

C H A P. 19.

*Of the shortnesse of our life, and the meditation
of Death how profitable.*

T is the vsuall maner of the holy Ghost, 1. Pet. 4. Iam. 2. to perswade men to godlinesse, because they haue but a quantitie of dayes. This is such an ordinarie argument, that yse hath taken away the force of it, yet *David* saith, that euēn ordinarie thinges by grace moue vs, and where grace workes not, euēn extraordinary thinges moue vs not. Concerning shortnesse of life, the heathen could say, that a man is but a man of a day old, and the Philosophers teach that his life can not belong. But we will leauue all them without the Church, and come to them within: *David* said it was a span long: *Moses* and *Salomon* say, it is a life of dayes: and I obserue withall, that *Moses*, *Iob*, *David*, *Salomon*, when they describe the life of man, they can finde nothing to sett on as vaine enough, whereunto they might compare it: so base

base a thing is this life that it may abide any extenuation in the world. In regard whereof they haue compared it to a bubble, a sleepe, a vapor, and they come so far at the length, that they compared it to a thought, whereof wee knowe there may be no fewer then a thousand in one day. Esay. 38. it is laid, it may be spent before night, and 2. Cor. 5. it is compared to a booth or a shepheards tent, which we see doth last but a while. In our dayly and ordinarie prayer Christ admonisheth vs of this point, when he teacheth vs to pray, that wee may haue a portion for a day, as though our life were shut vp, or may be shut vp in one day. There are long spaces, which by a speedie course are quickly ended; and there be short spaces, which hauing a slow mouer are long in going: but if the space bee short, and the motion swift there is no hope of continuance; and such a one is our life. The Israelites went no further in thirtie yeares, by their slowe motion, then by a swift passage they might haue gone in eleuen dayes: So that one may be going a long iourney in a little time; and a little iourney a long time. Our way is short, and for the maner of our motion in this short way it is compared to a Weauers shuttle, and to a post, and to a shadow: to a post, nay it is not of so long continuance, for a poste, leaues a print of his steppes behind him, but a man doth leauue no impression, he is still going, and the motion neuer ceaseth. The swiftest thing in nature for motion may stay, but mans life doth not stay: For though at the prayer of *Iobus* the Sunne stood still, which is wonderfull swifte; yet the time of mans life stood not still, but euuen then a dayes journey went forward. *Salomon* considering of mans life, called it vaine, and then as not thinking that a sufficient word, he corrected himselfe, and called it Vanitie it selfe. But *David* going further, Psal. 62. saith, man is lighter than vanitie too. If we adde this, that nothing befals vs all our life long, but it may befall vs any day, or every day, we shall confess this life is vaine. The calculating of this time is good, but the increasing of our account is the cause of all euill. Matth. 25. the envious seruant was overtaken in his account, he thought he had manie dayes to come, which he had not, before his Lord appeared.

Life how
short.

appeared. The Virgins were truly foolish, that dreamed of a day, which was denied them. Luk. 12, the rich man overshot himselfe, and was preuented contrarie to his account: It is the vsuall complaint of the Prophets, that men say, The prophecie is deferred, the plague shall not come yet; and we say in our hearts, the bridegroome will not come yet, our Lord will be long in coming, the burthen of the Lord shall ouerpasse vs, and so forth. It is good reason to remember the prayer of Moses, Psal. 90. 12. that we beguile not our selues in the computation, who cryeth, *Lord teach vs to number our dayes.* For numbring of people David is an example: for numbring our money, our sheepe, our lands, and our farnes, every man can be an example: But to number our dayes is a rare kind of numbring, it is a strange arithmetick, what reareges we are fallen into with the Lord for our time not spent to his glorie: this is a numbring, wherewith we are vn-acquainted. Oh that we knewe what it were to account of time, surely this I will say, if there were many worldes in the possession of some that are departed, they would give them vs for one day or houre, which we haue in such plentie, and so little esteeme of. Well, in the numbring of our yeares we need take no great paine, for Moses hath set it downe to be 70. yeares. If our life last but so long, a little arithmetick will cipher it out, and we know it is a matter of no great art to number our yeares, euen from our first fatherto this age. A worldly man in this busynesse would begin to adde and to multiply, putting still to the times past that which is to come, and withdrawing from time to come times past: But wee must know that all that is past, is to be substracted, and to be counted nothing, and the dayes to come are not to be added, for an addition must be of a thing existent, but the time to come is not. But let vs make a supposition of that to be which is not, that a man may write of 70. yeares, let vs, I say, set that down as the grosse summe. Halse that time is spent they say in sleep, which then we may well detract from the great number, and then there remaines but 35. yeares. From these we may deduct 14. yeares in our youth, wherein we are ynfit to glorifie God, or
How to number our daies.

doe

doe good to man, and so there remaynes 16. yeares; and of these sixteene, to set downe the daies of sicknesse, or those times which we sinfully spend in yeelding to anger, to our lustes, or to worldlines, wherein we are as vnprofitably occupied, as though we were not, halfe of the number would be cut off, and so we should leauue but seuen or eight yeeres. But now we haue the summe, from whence we might take our, but not that time, which we can take out, seeing that, which is past we know, and now it is nothing; seeing what is to come, we know not, and it cannot be added, we see the time is but short, and therefore great need we haue of God his spirit to teach vs. To this we know, how sodainly death doth take from vs time to come, *Job's* children in the midst of their banquet were stricken dead, *Jacob's* died before night could come vpon him, neither hath the strongest liuer any surer charter of his life. The best way than to reckon aright, is to makethe number, which we may take out, and that which we would subtract, all one, and that is none. If in the way we haply finde something, we may take it for our aduantage, and see that we vse it to God his glory. For this being set downe, that our daies past are none, and the daies to come none neither: so that no daies past or to come can be counted part of our life, & consequently haue none but the present time, which is very little, & as little as a thought, vnlesse we could haue a lease of our life, as *Ezekiah* in some sort had of his by *Esay*, wherin he had very ill successe. And so finding our time to be none, we shall be most bent to labour to attaine to wisedome. And here we must vnderstand, what manner of wisedome this skill of counting brings vs: there is wisedome of health, and there is wisedome of sicknes, and this is it, which we shall learne. And what is that wisedome? surely by a continual thinking, that death is nigh, and perswading our selues that death is within a minute, what no law, prince, prison, parcer or punishment could do, that death wil easily dispatch. By this they that before had no delight in the word, if once they take this account, that every day they thinke they drawe their last breath, the word will be full

of comfort to them. And then the meditation of death wor-
king aboue the hope of long life, the wisedome of sicknesse
will be found to be aboue the wisedome of health. In this
case men will give counsell, that before could take none,
and this is that wisedome of the point of death, and nothing
can teach vs better. We see the effect of this in *Ezekias*, when
the talie of his daies was left him, we see his meditation,
which was such as the *H.G.* hath put it in perpetuall record,
we see his behaviour most worthy our meditations. Ney-
ther is this in *Ezekiel* onely a well disposed man, but even
in the wicked as *Baalibashbar*, who seeing the number of
his daies, and that he was found too light, begunt to quake,
and his knees did shake presently, and so began to be wise.
Thus we see an effect both in the wicked and in the godly
of this meditation most necessary.

2 The readiest way to obtaine life is to be content either
to live or die, and to commit our selues to the Lord, know-
ing that nothing euer perished, which was committed to
him. Let vs be content with the vse of life, which the Lord
giveth vs to repent in, and account it a great benefit, that
the Lord granteth vs a great time of repenteance, knowing that
it is a greater benefit, to be a liting dogge, then a dead lion:
for while we liue, there is a place for repenteance, but after
death there is none: And therefore thole that account it not
a benefit, to live, are vnworthy of life, or any benefit therein:
all these things must serue to teachvs patience, and to re-
straine our murmuring nature, whensoeuer by any tempta-
tio noui flesh is prouoked thereto.

3 As it is a maine point of wisedome to learne to die,
so there be many vnder rules proceeding from this. First it
helpeth our procrastinating and putting off the euill day, and
our kind of repenteance, which is euer in purposes and pro-
mises, and neuer in practise and performance. We see that
men in their iourney, if they thinke they haue daie enough,
they are slacke enough: but if they see they haue but litle day,
so that they begin to number, they ply themselues. Where-
fore seeing time goeth away, when we lay no hold on it,

How the me-
ditation of
death is profi-
table.

yea when most sure hold that can be i. laid on, we must laboure for heauenly wisedome, and a compendious rule thereunto is to number our daies. There is another thing, and it is like the great dragon in the Revelation, it hath drawen away and deceived the third part of the world, and that is want of wind and fainting of heart in affliction, to the remedying wherof it is good to consider, that as we suffer daily, so we are dying daily, and that which the world afflicteith, is drawing to corruption, which shall exempt vs from their tyranny. And herein we take one mortall for an aduantage against them, that seeing we are subject to so many euils we are also mortall, and then we shall be immortall, when nothing shall hurt vs. For as we would not be immortall now being subject to sinne, and misery, so we shall then not be mortall, when we shall be recompenced with righteousness and felicity. Now by considering of this short time of mortalitie, and of the glory of our immortalitie we suffer without fainting, we fancie not many daies here, which might discourage vs, but we thinke our yeere may want moneths, our moneth daies, our daies houres, & so we are incouraged. Another thing is this. It is sure we loue this life by a rule of folly in trutling to this life, that it will be long/ for our estimation of a thing growe, by the continuance of it, and therfore if we could be periwaded of the shortnesse of this life, it would draw vs to the contrarie rule of wisedome. But we are all *Demas* his disciples, wee commend things present, howbeit, it were better to haue *Moses* our master, who in his time began to number, and yet we know that hee might haue beeene sure that the day of judgement would not be in his time, for that the promised Messiah was not yet come: we feare it lesse, and number nothing so fast, vpon whom the day it selfe many sodainely come, as vpon hem, who tarry for nothing twit, but for the fulfilling of the elect, and the accomplishment of the number of them that shall be saued. So that we both by death and in respect of the last day, are not to count of any long abode. But aboue all there is one principall rule which Christ allowed as an high point
F 2

of wisedome in *Mary*, in that she made so fit a choice of her times in bestowing them in such a thing, as should not be taken from her, as no times shoulde bereave her of it, wherein we are taught to thinke, that those times which we beflowe on God his worship, shall not ende within the number of our daies, but they shal haue their abiding fruite for euer, and this will comfort vs afterwards. But when we are occupied in *Marthaes* busines, we may say, and what is this? what profit will this aforde in death, shall not my daies be cut off, and what wil this auaille me? So that it is good to be exercised in things which concerne the time which runs beyond the number of our daies, and shal last as long as God himselfe shall endure.

C H A P. 20.

Dulnes of spirit and of feeling.



Vch is the corruption of our nature, that albeit we haue beeene wonderfully delighted with Gods graces, yet when we abound with them, we lesse esteeme them, then when we began to enjoy them.

2 After some effectual working of Gods spirit in vs, most comonly (in many) not long after, comes

deadnes & dulnes. Against this euill we must, first search the cause whether it be for some ill thing done; or for some good not done; for leauing some means of saluation, or whether for some sin but not repented of, or for some sin repented, but not soundly, or for vnthankfulnes. Then vse the remedie, please not thy selfe in it, but roaze vp thy selfe as from a slumber, which willingly you would shake off from you: call to minde the speciall and greatest mercy of God, and vse the meanes. In the meanes offer thy selfe to God, waiting humbly and patiently for the time of thy deliuernace, neither esteeming too little nor yet too much of this affliction.

3 We must desire and indeuour to keepe our selues from deadnes and dulnes, and to tie our heartes euer in thankfulness vnto God. After our meats received it is good to speake somthing to the glory of God: if God give any good matter to take it as offered vnto vs of God: If nothing were done or spoken but all silent, it were good to seeke some good occasion of speech, by reading, singing, or speaking. And we may not tye our selues much to any one meanes, for accustomed vse of any one thing, bringeth lesse reverence. And thē must we endeuer specially to stir vp one another in good speeches, when such be present as God makes instruments to teach the same more effectually vnto others: and this the Apostle by his example teacheth vs. 2. Tim. 2. 2.

4 There is a secret, inward, and spirituall blessing, which the elect seele, when to the world they seeme accursed: and there is a secret curse to the wicked, when apparantly they seeme to be blessed.

5 As it is no small benefit though we haue not the bright sunshining, yet to haue the light of it to gouerne the day, the heat of it to turne away the cold, the effects of it in other workes of nature: so it is no small mercy, though we haue not the shining countenance of the Lord, yet to haue the guiding of our affections by the light of it, the possessing of our soules in patience by some feeling of it, and the fruites thereof in the peace of our mindes: although we feele not the present beames, yet we shal see them shine hereafter; If we haue not this ioy of our minde as we would in the day of our vocation, the Lord will plentifully giue it vs in the day of our coronation.

6 They may be truly said to haue profited well, which beleue the word before they feele the effect of it, as the threatnings before they feele the smart, the promises before they feele the comfort. And such as doe not thus beleue doe highly displease God. This was the sinne of *Thomas*, which would feele ere he beleued, and this sinne is in vs all, therfore all must learne to correct it in themselues. And if we were free from this, we should be free from many euills.

7 Although a man do not feele his faith sometimes vnder the crosse; as indeed it falleth out often in the best chil-dren of God, yet when it shall please the Lord to send fee-ling and deliuernace, that man shall see that his faith was great, and that the Lord did mightily preserue him from fal-ling; yea he shall then perceiue that his faith was stronger, when he had not the feeling of Gods fauor, then it had been at sometimes, when he had great feelings.

Note.

C H A P. 21.
Of Catechizing and instruction of youth.



* ἐνθέουσιν,
ἀνταποκρίνεται
εἰδικεῖα.
Se Clemens Alex. i. pedat. gog. 3. booke.

Porphyri. principio qwest.
Homer.

Cyril writ 24. catechis.

that which is in the beginning of the Philosophers morals, as also the opinion of the Orator, in the defence of *Celius*: it is wisedome to let youth haue his course til his heat be abated. If there were any moment in the authority of the heathen, the whole practise of them were to be preferred before one mans opinion. And fortheir practise, certaine it is, that the exercize of catechizing was vsed among the Gentiles, for we it finde in *Porphyries* time: It was vsually in Athens for youth to be taught: as also the histories of the heathen doe declare, that the children were instructed: for it was a custome among them not to powle their chidrens heads, vntill they were taught, and then to burne their heire as a sacrifice to *Apollo*, who from thenceforth in regard of their skill, were allowed to carie tapers in their pomps and solemnities. *Aristotles* meaning in that place is, *de facto, non de eo, quod fieri debet*. Else he is to be called backe to his seuenth booke *de Repub. cap. 17.* It is expedient for children

Cyril writ 24.
catechis.

children to be withdrawne from euill speeches. Against the Orator standing at the barre to plead for a lewde young man his owne saying is to be alleadged : *Offic. lib. 1.* That this age must chiefly be reclaimed from pleasures and lust. *Exod. 10. 11.* *Pharaob* being requested of the Israelites, that they might goe with their children into the wildernes for to worship, maketh a scoffe that their children should goe, as though religion pertained not to them. *Math. 19. 13.* When children were brought vnto Christ, that he might blesse them, his disciples forbad them, that brought them; as if Christ and children had nothing to doe one with another. For the first I answe, *Moses* standeth with *Pharaob* in that point, and will not take so much, as he would grant for the olde, except the young may goe to. And for the second, Christ opposeth himself to his disciples, granting children safe conduct to come vnto him, pronouncing those accursed, that keepe them from him. *Math. 18. 6.* *Psal. 119. 9.* The lawe is not onely giuen for those of riper yeeres, but even for young men for to cleanse their waies. The Iewes note, there is mentio made of childre three times in the decalogue. And though the rest may seem to admit some doubt, yet in catechising, which is cōprehended in the sabbath daies exercise, our sonnes & our daughters are bound no lesse then wee. *Exod. 12. 26.* If children be so busie as to aske, what is ment by the passeouer, the Lord is so farre from keeping it backe from them, that he commaunds their parents to acquaint them with that sacrament : and albeit they doe not aske. *Deut. 6. 7.* he layeth a charge on their parents to see them instructed in his lawes.

2 And whereas many hold that it is not materiall, nor to be regarded, what children do, and that they are not to be examined nor censured by their doings, though they be wanton & childish, they be confuted, *Pro. 20. 11.* *They shal be iudged by their stappes.* As the blessing of God is vpon them, that giue themselues to wisedome, *Psalm. 127. & 128.* where they are compared to a quiuier full of arrowes, and to olive braunches, so doth he not spare those that do euill : although

Note.

they be children. 2.Reg.2.24. The boyesthat scoffed *Elisha*
were tornen in peeces with two beares. To this the hebreu
prouerbe may be added, in Golgotha are to be scene seuls
of all sizes, that is, death the reward of sinne commeth on
the young as well as vpon the olde, I saw little and great,
saith *John*, Apoc.20.12. waiting for their judgement. Christ
who hath said of himselfe, I haue giuen you an example.
John.13.13. and of whom the diuines rule is, Every action
of Christ serues for our instruction, hath giuen our children
an example of his youth, that is, that at twelue yeeres he
was growen as much in wisedome, namely in the feare of
God and in the fauour of God as in yeres. He alloweth of
the childrens singing *Hosanna* Math.21.16. when the Pha-
rises thought it a foolish thing to regard the childrens crie.
He shewes, that his father maketh an account of children,
and hath no desire, that they should be lost for teaching, and
lost must they be, except they come to the Church. There-
fore he giueth commandement, that they be suffered, and
not forbidden, if they haue any desire vnto him, and there-
fore he pronounceth a woe vpon any, that when such would
come to Christ, do scandalize them eyther by word, counsele
or example, or any other vndue means keepe them from com-
ming to him, Io.21.15. Christ his charge to *Peter* is not to
feed his sheep only, but his lambes also, & first his lambes, for
the increase of the whole flock dependeth on the towardnes
of the lambes, and the lambes being well fed, lesse paines need
to be taken with the sheepe. All disputations or soleyme
promises we must performe as sure as we can. Prou. 61.4.
but in our baptisme we made a disputation of learning the
feare of God. The aptnesse in children to vice, as we may
see by their tractablenes in any prophanie or scurrile iestes
must make vs take aduantage, and exercise this aptnesse in
such things as are good, for no doubt, if children can say
baldhead to *Elisha*, they can say *Hosanna* to Christ.

3. The office of the Catechist is to make his doctrine easie
to enter by giuing it an edge in perspicuity, method, &c. and
of the catachized often to go ouer the same thing, as a knife
doth

doth the whetston, & to repeate & iterate it, til he haue made it his owne. This we see in the originall words, specially the Greeke ιχνον, frō the which we haue our English word *Echo*, ιχνον is indeed to sound the last fillable, & sounders haply there be enough, but it is to sound the whole after one, & such a repetition is required of the right catechumenoi. Catechizing is thus distingished frō preaching. Preaching is the dilating of one member of Religion into a iust treatise: Catechizing is a contracting of the whole into a summe. Preaching is to all sorts; catechizing to the yonger and rude. Preaching is not exacted to be repeated : catechizing is exacted. We consider herein these three things. An argument or summe, the *genus*, the deluerie of it to children: The first part of catechizing, theredeluerie of *catechumenoi*, which is the second part of the *catechisme*. For warrant in making sums we haue Christ, who Matth. 22. 37. brought all the whole lawe into two heads. Ioh. 3. 16. an abridgement of the gospell is set downe. *God so loued the world, &c.* Ecclef. 12. 23, Salomon drawes all that, that he had said in his whole booke of the Preacher to these two heads, *Fear God and keepe his commandements*. The Apostle Hebr. 6. 1. reduceth all the principles of Christian Religion to these two, *Repentance and Faith*. As also the learned thinke, that this forme of teaching is meant by *Paule* in his paterne or forme of wholesome words, which he willetteth *Timothie* to haue, 2. Tim. 1. 13. as also by forme of doctrine, Rom. 6. 17. and analogie of faith. And if we deauaund a reason hereof, we may haue a *Dependance*, that we may referre all our reading and learning to certaine principall heads, and so inclose our studies in short epitomes. So likewise say the Rabbins that it is as it were an hedge to the generall doctrine, least we be euer in an endless maze. So do the fathers call it too. *Clemens* calleth it *Crepis* a base or ground plot. *Athanasius*, *Synopsis*, the first draught of a picture. The second reason is the facilitie, because we may in shorter time learn and comprehend them, and such were the sermons of the Apostles, when they baptized so many hundreds in one day.

And here we must take with vs a double prouiso, that wee shall remaine before God his iudgement seate without excuse, if that we seeke not the knowledge of God, beeing brought into so short a compendium, in such & so perspicuous a methode deliuered. Secondly, we must know, that our sinnes are not to make vs carelesse or vnregarding of any more perfit instruction, seeing this catechizing was instituted but for an easie entrance onely, and not to perfit vs in knowledge. 2.Pet.3.18. 1.Cor.14.20. Ephes.4.13. Catechizing is milke, more exact knowledge is strong meat. Catechising is the foord wherein a lamb may wade; more exact knowledge is the gulfe, wherein an Elephant may swimme. Both these are in the scriptures, concerning which Christ hath said, *Search the Scriptures*. As for euidence in catechizing before the floud, *Kain* and *Abels* sacrificing is a signe, which seeing there was no word written, is iudged of their father to be taught them: and therefore they reaon probably that say, without this catechizing, the word of God could not haue continued. After the floud some say, they had the like exercise, which afterwards, as the learned thinke, was put in writing, and called the booke of *Sybilla*, which were nothing else but traditions. i. things by word of mouth deliuered and taught. In *Abrahams* time, Gen.18. God saith, he knoweth that *Abraham* will be careful to teach his family, & for that cause will vouchsafe him extraordinary fauor. If it be demaunded, what he taught, Gen.17.2. there is the summe of the law: Gen.18.18. there is also the abridgement of the gospell; In thy seed shall all nations be blessed. The fruit of *Abrahams* catechizing, his sonne went out to pray, Gen.24.37. his seruant praieth before his busines, vers. 12. and giueth thanks after, vers. 26. he refuseth to eate, till he had discharged himselfe of his masters message. In the time of the law, Deut.6.7. so soone as the lawe was giuen, the Lord commaunded them to teach their children. The practise of this we may see in *Hanna* deliuering *Samuel* to *Elia* his instructor, so soone as he was weaned, 1.Sam.1. in *Danid*, as *Salomon* testifieth of him, Pro.4.4. *Iehoida* taught the

the young King *Iehoash*, 2. Reg. 12.2. After the captiuitie, because these the Bible endeth, we must give credit to other histories.

5. If we beleue the Rabbins, there were never in Ierusalem from Christ to *Antiochus* vnder 400. houses of catechizing, what time also they made their decree, that their children at 13. yeeres should be put to catechizing. And to this order among them may *Paule* seeme to haue relation, Rom. 2.18. where he affirmeth the *Jewes are catechized in the law*. Ephes. 6.4. they are willed to bring them vp in instruction. *Paule* as some thinke, sometime bearing this office faith, 1. Cor. 9. 14. that I may catechize. For catechized we haue, Luke.1.4. *Theophilus* : Act. 18.25. *Apollos*, Who catechized *Timothie Marke* catechizing at Alexandria. with great profit was commended by *Pbilo Iudeus*, as *Eusebius* maketh mention. After *Clemens*: next *Origen*. We haue also the catechisme of *Cynil*; *Gregory Nyssen*: the booke of *Augustine*, of catechizing the ignorant: and foure booke *de symbolo ad catechumenos*. Also *Athanasius* ^{De catechizan-} _{dis ruddib.} his Synopsis of sacred scripture: and *Fulgentius de Fide ad Petrum Diaconum*. In the fathers time it may be seen by the six canon of the councell holden at Neocæsaria: By the six & seuen canon of the councel holden at Iberis in Spaine, 2. councell of Braccaria, 1. Can. 4. Tolet, can. 24. After that is there no mention made, till the time of *Luther*. Touching the great good, that the frequenting of this exercise hath done, this may be added, that *Agesippus* saith, that by the vertue of catechizing there was neuer a kingdome, but receiuied alteration in their heathenish Religion within 40. yeeres after Christ his passion. *Julian* the Apostata, that was thought to be the wiest enemy that euer the Church had, when he went about to supprese Religion, did not vse tormentes, but put downe schooles and all catechising. Againe, when catechizing was put downe, ignorance began to grow. The Pa-
pists acknowledge that all the ground we haue got of them, is by catechizing, as it appeareth by the Popes Bull *de mortu propria*, before the catechisme of the councell of Trident.
and

and it is thought, if euer they get ground of vs againe , it will be by their more diligent exacting of their catechizing. Now , why we may exact the catechisme againe , theſe reaſons may ſerue. Christ his reaſon to moue me to carefullnes is this : Thou ſhalt render an account : whereon we ground this rule , that euery one will heare more attentiuely , that which he muſt repeat againe , then that whereof he muſt giue no account . Besides , we are all bound to giue an account of our faith . 1.Pet. 3.15 . And if we doe it before our catechift , we ſhall be able the better to doe it before a ſtranger . Thirdly , because Christ is become not onely our Priest and King , but alſo our prophet , and that all this is to thiſ end , that we alſo may become prophets to him (our prophecie conſiſting in examining the doctrine we haue heard . 1.Joh. 4.1 . in examining of our ſelues , 2.Cor. 13.5 . in admoniſhing our brethren , Rom.13.14 .) it is expedient ſpecially in ſuch an exercise to witneſſe the fame . This alſo is to be exacted in regard of our paſtor or cathechift , for that is reuiſite the miſtiſter ſhould haue an aſſurance of his hearers proſiſting in particular . Foraſmuch as then we ſee by the praſtice of the whole Churche , that catechizing is a thing comanded by God , we muſt know that whiles we ſhall be in thiſ holy action , we are doing a thing well pleaſing vnto God .

6 Children muſt be taught precept by precept , line by line , ſometime in the catechizine to informe them , ſometime in histories to reteſh them ,

7 We muſt not alwaies meaſure a man by his preſent affection , but by hiſ perſeuering action , for many more profit in the ende which angerly receive the doctrine , then they which receive it cheerfully at the firſt .

8 It is a foule ſinne and worthy of publike reprehension , publikely to reverence the doctrine willingly , and priuately to gaineſay it , because it bewrayeth vs rather of ſolemnytē then of good conſcience to receiue it .

9 Many reiect doctrine preſently as though they made no account of it , who afterward will embracē it willingly , and

and after aduise ment, and the working of Gods spirit receive it thankfully,

10 *Moses* being well brought vp, could not be well drawen away neyther by *Egypt*, nor when he went thence: which appeareth also in *Ioseph*, *Daniel*, and his brethren. This ought to mooue vs to teach our children in word and action, that afterward they may haue Gods blessing vpon that good beginning, the want wherof causeth many men to be punished in their children.

11 We must preuent hardnes of heart betimes in children by godly and discreet correction and instruction. Children haue oftentimes the sinnes of their parents, and therfore when they chasten them, they shoulde in wisedome first consider, if that it were not a sinne which they gaue them, as it were, which now they are about to correct, and finding it so, they shoulde first be humbled in themselues, and so proceede to correction with prayer, in the feare of God, in wisedome, in loue, and desire of their conuersion, and with that measure as correcting their owne sinnes after a sort in their children. For men begetting their children without regeneration giue a naturall propagation of their sinnes, without some speciall blessing of God preuenting it; and none in regeneration begetteth any with such gifts of nature as they haue by grace.

C H A P. 22.

Of examples, and how we must not sin upon example,
and of diuers occasions of sinne.



Ver plain excuses now adaiers are *mose*,
it is custome, sic vivitur, there be many
others that liue so. Are not our argu-
ments nowe adaiers such, as the Eu-
nuches, 1. Reg. 22. vnto *Micheah*. See
all the Prophets which are foure hun-
dred speake good to the King. i. as the
King would haue them, therfore I pray thee, say thou so too.
This

Antichrist.

De rari non
precipit.

Note.

How farre we
may follow
others.

This is one argument, and how doe ye answe it? Euen as *Chusas* said to *Absolom*, that he went not with his friend, because the multitude was not with him, for where the multitude is, euen there will I bee. Here is the practise, but where is a precept for it? I will shew you, where ye shall haue a precept for it. There is a fellow a controller of *Moses*, the child of *Belsal* that hath a precept. *Dense nothing that you may winne the multitude*. But, if he had stayed there, hee had not beene cleane contrary to *Moses*, Exod. 23.2. but he goeth further and saith; *I hough they go wrong, thou must goe with them, and doe as they doe*. Oh that this lead not to perdition! We are naturally inclined to this; every man is fift euill, every one by nature is a papist, a machiavelist, every one is giuen to follow a multitude. Of this doctrine some may haue vse now, and some hereafter. And seeing, as *A schines* saith, we must learne that now whilst we be yong, that we must practise, when we be old, I shall think the word of God hath it fruit, if any shal beware by it, and practise it hereafter. First I note, where the holy ghost flatly forbiddeth the following of a multitude, that it is a thing that commeth to passe daily: we must not thinke the holy ghost giueth precepts of those things, that come not to vse in seuen yeeres, this is on chiefe point in all offices. *Plato* in his *Alcibiades* had perswaded *Alcibiades* to liue iustly all his life time: he promiseth, that he will do so. I pray God saith *Socrates*, you may begin, and also continue, but I feare least the sway of the multitude carry you away: and to an elder he writeth, though the multitude doe not change you, yet it may be as rubs in your way. I will shew you a reason hereof Rom. 7. *Paule* saith, there be many good things that I would doe, and cannot, and many euill things, which I would not doe, and yet doe them. And why? because there is a law in my members rebelling against the law of the spirit. But when there is a law of companie comming to, then the case is dangerous, and in a double peril.

2 There is an vse of following, and this word *follow* is often in the scriptures. We must follow with choise, judgement
and

and limitation. The wise man saith, it is the properte of a foole to follow vniersally, that, whatsoeuer he feeth others doe, he must needs do the same. That eye is very weake, that cannot looke on a bleare eye, but it must be bleared: and *Seneca* saith in his booke * of the blessed life. We follow the droue like as the beasts of the field; when we thinke we go to the pasture, it is very possible we shold goe to the shambles. Saint *James* vouchsafeth not to compare vs to liuing creatures, but to the froth of the sea, which is caried vp and downe with the water, so wee, be caried and go not. The reason why we do thus is, because it is an hard matter to iudge, but an easie matter to giue credit. We belieue, how we shold liue, we iudge not: we may see what their iudgement is by the Logike, which they vse: they rest only in examples and similities, which how weake arguments they be, every man knoweth; no man will admit them in disputatiōn. Yet when we come to examples, see what iudgement we shew, wee take them by tale and number them not, we never waigh them, as he said. No man would so receiuē his grotes, as we doe examples, we ought not therefore to follow without choise. We must not plead simplicity, and say we came but behinde: for if ye consent, it is iough, though you be not the foreman, Rom. 1. 31. we must not only eschew those that doe euill, but those also, that consent to euill, and Ephes. 5. 7. we are charged not to be companions with them. And how is that? *David* tellethe you, Psal. 50. 18. thou seest a theefe, and dost runne with him, 1. Tim. 5. 22. Lay hands sodainly on no man, neyther be partaker of other mens sinnes. Act. 7. *Saul* threw never a stōne at *Stenon*, but kept the clothes of them, that stoned him: And yet the holy ghost bringeth him within the compasse of murther. And so because the lewes chose not Christ rather then *Barrabas*, the spirit of God saith, They killed the Lord of life, wherfore with *Augustine* I say; it is euill enough to follow and consent to euill.

3. Many and few be respective words, for so it is said in one place, that *David* had many sonnes. How many? seven;

* *De vita beata
Pecora campi.*

*Nemo sic den-
rios fuisse.*

To consent to
sin is couyn to
the comitting
of sinnes.

How this
word vulgus
is to be taken.

and in another place *David* is said to haue a fewe souldiers, How few? seuen hundred. So in that respect seuen is a great many, and seuen hundred is a few. Againe, least we should thinke a multitude to consist onely of rude and vnlearned, and poore people, we must know, that by *vulgus* is ment not onely those that haue *cblamides*, but those that haue *coronas* also, not only those, that goe in round caps, but them that go in square caps also, & we may heare as vulgar speches of the learned, as of the vnlerned. The 400. prophets although they were learned, yet they were a multitude, & had a lying spirit in them. And certain it is, they never prouer truly learned, that lacke religion, and the true feare of God, their wits serue them but to vulgar vses, & to discouer themselves.

Great things
are not alwaies good,
and the most
is not alwaies
best.

*Vitie est promiscu-
care ad populi.*

4. The best things haue not commoly most voyces, and it is a great presumption that the things are the worse, if they haue a common consent. This part is great, therefore the worse, saith *Seneca*. So *Aristotle*, great and good is not all one: the first finder out of mans wisedome found out this, and alwaies after made it his posie; *The most the worst*. He found it by the earth, seeing much pot-earth, and little to make gold; so there is much pot-reason. And *Aristotle* giuing a reason of the hardest and fairest, saith, first that they be so by nature: and secondly because of the multitude of them, that resist it. This is a common prouerbe with Lawyers, such as be ouercome appeale to the people. This is espied out of the heathen, and yet our Christians cannot see. But let vs come to the scripture, Gal. 1. 10. *If I should please men, I should not be the servant of God*, i. the most men. The Angels come by two or three at the most, but the diuels are said in the scripture to come by legions, the scripture willing vs to flie the wicked, saith flic the world, because they are the most. *Hoseah* compareth the good to gleaning after the haruest, then the great haruest is the diuels, and a small number the Lords. Againe, seeing they are so great a number, they must haue a broad way, but it leadeth to destruction. Indeed it must be a great way, in the which most must travel, and the godly haue a narrow way, and therefore *David* saith,

faith, Lord shew me thy pathes, and he lookes at the iour-
nies end. In heauen there is roome enough, but hell, as *E-zechiel* saith, must be enlarged; so dangerous it is to follow
a multitude which is alwaies like it selfe, and ye may see how
iudgement passeth on their behalfe, when it is put to them.
There was a voice put vp for making a golden calfe, & there
was not one against it. There was a voice what shoulde be
be done with Iesus, and all cried, crucifie him. Another
was, whether God shoulde be God, or *Baal* shoulde be God,
and none held with God but *Elijah*. Also whether Christ
or *Barrabas* shoulde be loosed, and all chose *Barrabas*. And
in a good matter, whether *Joseph* shoulde go into the pit or
no, and all but *Ruben* consented he shoulde. In religion we
can grant, that vniuersality is no note of the truth: and if
any obiect vnto vs, what, so many Princes, so many Nobles,
and yet haue they not the true religion? we can answe out
of *Paul*: Not many noble, not many mightie hath the Lord
chosen, but in our life we cannot be drawne to confess the
same. Besides all the, let vs beware of following y multitudē.

5 Particular examples may be made generall instructi-
ons, when the cause of them is generall. When an example
is grounded vpon a generall equity, then may it be follow-
ed, but when it hath some particular respect and contrarie
to the generall equity, it may not be followed, though it
were well done. Yet that was not well done of *Zipporah*,
because it was the office of a man, to doe that she did, as ap-
peareth, Gen. 17. for, in that the Lord departed, it was ra-
ther for the faith of *Moses*, then that the thing was right. So
was it in the example of *Simeon* and *Leni*, who sinned: yet
had the Lord more respect of their fathers faith to crown it,
then of their sin to punish it; yet was it still sin. Therefore
when we cannot doe well, as we thinke, because of others,
as wife, friend, husband, &c. let vs know that the fault is in
our selues: for if we were faithfull, they shoulde be so fatre
from hindring vs, that euen by vs perhaps they might be sa-
ued. 1. Cor. 7.

6 It were a good thing to make other men our loo-

king glasse, and in their falles and infirmities, eyther to beholde ours present, or to suspect them to come.

7 It is not good to binde any to our examples.

8 It is euermore a safer thing to infiste in the generall rules then in the particular examples.

9 We may not follow euery good example in Scripture, and when we follow any, we must looke we haue the same spirit, and the like affection.

10 Many call euill good, by speaking for it, by not speakeing against it, by defending it in themselves, defending it in others, who are worse then *Sam.* 1. Sam. 15. for after a while he bethought himselfe, he confessed: but these men after they haue once taken vpon them to defend a sinne, will defend it still, they will dwell in it, liue in it, die in it, goe to hell in it. Proctors they are of ill causes; parastes, I wou'd they were only in Comedies, such as sow pillowowes, Ezecl. 13. and Psal. 10. such as they, Act. 12. *the voice of a God*: such as *Absalom*, 2. Sam. 13. that said that all matters that came before him, were good. These perswade others to sinne, eyther by shew of reason, Gen. 3. or by shew of religion, as *Absalom* did, or by shew of statute, Ioh. 19. we haue a law: by fayre promises, as the diuell to Christ, all this I will give thee; or by saying, ye shall find more ease, *Ieroboams* reason for the calfe, with a *Pilates* voice; or if you will not say as *Nebuchadnezzar* faith, you shall into the furnace. But some of these do say. 1. I neuer spake word in commendation of this or that euill matter. But haue ye not heard the common saying, "the thing it selfe speaketh. *The beauens declare the glory of God*, Psal. 19. and yet speake neuer a word: Their actions speake louder and playner then their tongues. These in iudgement absolute *Barrabas* & condemne Christ, and so bestow on the euill such things, as belong to the good. They bestow preferments on them, that least deserue, as *Ieroboam* did the priests office on the basest sort of the people: And so it is in our times, for many haue places both in Church and commonwealth which can serue for nothing but to be consonants alwaies following the sound of their vowels, hauing none

¹
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^{3.4}
The defence
of sinne.

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*Qui landans
peccatores.*

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*Res ipsa loqui-
tur.*

Preferments.

none of their owne. 2. Some speake not against sin: when *Hely* had let his sonnes faults passe, God laid he honoured them more then him; and God counteth vs honoured of sin, when we see and say nothing, Psal. 50. *When thou sawest a beefe, &c.* Though we doe but stand by and looke on, as *Paule* did, we are made allowers of the fact: So *Peter* makes the Iewes, Act. 4. *You haue killed the Lord of life.* We say the gradiner is the cause that weedes doe growe, because he letteith them grow: And so it may be said in Church and commonwealth of them which will not rebuke sin, when they may, because they will not be medlers. 3. But some haue a little more care, but yet thinke it sufficient to be of *Gamaliels* minde, *Let it alone, if it be not of God it wull come to nought*, loth to speake against euill; and lo they see it and say nothing. 4. Or as those which say something, but yet as good as nothing, as *Ely* did, *ye doe not well my sonnes:* they speak as a seruant to his master softly, because he would not wake him, they hit peraduenture the skirt when they should smite the head, and sometime misse altogether, or hit those they should not. 5. Or seeme to speake somewhat roundly, but be so short witted, or so short winded, that they cannot speake much, a little they doe and soone leaue of, as King *Ioast*. 2. King. 13. 14. 10. 11. 6. Some speake out of time, when they first let an ill matter passe, then they speake against it. 7. But some are worse then all these, which giue men some morsell to stop their mouth, as *Aeneas* is said to giue *Cerberus* a soppe that he might not barke, or muzzle them that they cannot speake, taking away their tongues and liuings; or prescribe what they shall say: as *Micab.* 2. 11. *Prophecie of mine,* or as *Amazias* saide to *Amos*, *Prophecy not agaist Israel.* Amos. 7. 11. 12.

11. We must learne a Logike of the holy ghost, Exod. 23. 2. to answer the topicks of the world, which defend their doings by; *Others do so, and learnededer and wiser shen you base done it.* And indeed we must not onely forsake a multitude, but we must also adde this to dissent from the traditions of the elders, It commeth all to one end: for it differeth not,

*Impedire qui
potest, si non
veras inbet.
Aliena peccata
si feras facis
tua. Seneca.
Ambrose ad
Rom. i.
Sunt quidam
qui se reos non
putant, si non
operentur que
mala sunt,
assentient au-
tem facientibus
(affectione enim
est, si cum possint
reprehendere
taceant) qui
quia formidem
prabent illorum
peccatis, dignis-
sunt ut pari cri-
mine censentur.*

whether we say many, or one great one as many : for if one thing be equiualent to a multitude, we may say as the Hebreue and Greeke doe, that they are all one; tenne shillings and an angell are all one. There be that thinke it is of more force, many smite like hailestones, but great men like great thunderbolts. And if we consider it well, if one be flauish, the multitude is as a waspe, the great man like a lyon with bloudie teeth, and therefore of greater force. If we vrge the multitude, a man may caution against them, they are but sculles without braines: authoritie is a great scholler, if such a Rabbi be of the opinion, it is not like they should be out of the way. Men commonly say, that there are but the great mattters of the Church & commonwealth to be cared for, other matters are but rattles for childeſ to play with: But *Danid* praieth as wel for the little hils as for the great moun-tains, & Christ saith, we must be faithfull in little, and if we cannot better one talent, the Lord shoulde do iustice, if he shoulde put no mo into our hands. *Ehs* supposeth, that in the Rabbins must needs be wiſdome, yet after he perceiuthe that the greatest is not the wifest, but the inspiratio of the almighty giueth wiſdome. *Kimkie* writeth, that in their colledges they suffred the yonger schollers to speake first, and to shew their opinions, that they might not be opressed with the authority of the elders, & then afterwards the Rabbins; and this order is kept in diuers Vniuersities vntil this day. Many will say, I had rather erre with *Plato* then speak truth with an other, a most prophane sentence. And marke how these men going thus against the holy ghost do even destroy Logike it ſelſe. For what argument is this? ſuch a one ſaith it, therefore I may doe it? Is it not againſt reaſon? And to doe that which is nouȝt, and then to affirme it by authority, young ſcholers haue learned to biſſe it out, and yet our Rabbins vſe it themſelues, and cannot leарne to denie it when it is uſed of others. Againe in authoritie we know that it is required, both that the author be not deceived (for if he be blind, the blind followeth the blind) and also that we be ſure, that he will let vs know the truthe. But the holy ghost ſaith ali men are ly-

ars,

*Muli percuti-
unt ut grandi-
nes.*

*Potentes ut ful-
mina.*

*Malo errare
cum Platone
quam verum
dicere cum alio.
Authorē mag-
num sequi eſt
pene ſapere. A.
It is rather
despere. quod
exemplo fit id
iure fieri vide-
zur. A. The
lawyers anwer-
-videtur ſed
ſtat. iſi.*

ers, and therefore they will deceiue, and our knowledge is in part, and euen in that part of our ignorance may the controverie fall out, and all our goodnes is as a stained cloath, and therefore no warrant is for vs in men, but in God onely, who hath all skill and goodnes, and therfore him we may follow, not men, and vntesse Christ come downe and worke among vs, we may follow no mans example : *Cursed is the man, saith the Lord, ver. 17. that maketh flesh his arme :* This *Axiome & error* was once in diuinitie, The Pope cannot erre, and therefore the curse of God was on it; we at this day denie it, and say Pope, Councils and Church may erre. This we say and hold in diuinitie, but in morall matters, wherein are molt slips we haue let in the former *Axiome*. Here Protestants will set themselues vp a Pope, yea many Popes, but the curse of God remaineth on it ; for flesh is their arme. With great reason therefore the holy ghost setteth it down. This were plaine enough, if mea had not a prodigious spirit of errovor in them, but for all this, this is the figge tree still, and they that haue eaten the forbidden fruite come hither for fig-leaues, Rabbi such a one. Looke through the booke of the Prophets, and you shall heare the people alwaies answeare : our fathers did it, our princes gaue vs leaues, our Prophets defended it. Let vs resume the argument of the Eunuch to *Micheas*, he saith, Behold all speake good to the King, for therein lyeth the force of his argument: for it is as forceable to a carnall man to say, the King would haue it so, as all the prophets to denie it. Now I wil shew you how a King was moued with this argument, that you may see the force of it. *1.Sam.29.* *Danid* must be gone from *Achis*, to morrow before daie, saith the King, looke you be gone: Why, saith *Danid*, what haue I done? thou haft done good in my sight, saith the King, neither haue I found any euill in thee. Why then must I goe? my princes fauour thee not, saith the King, they think thou art not good. Is that enough? *Danid* proceedeth and defendeth himselfe. The King replyeth, thou art in my sight as an Angell of heauen, but the princes of my people will haue thee gone. Heere the King is ca-

*Patres, principes
& prophesis.*

1.S&.39.6.

ried away with his Rabbins. A strange thing that the King should thrust him out, whom his own heart iustified, for two or three sonnes of Beliall. Iohn.7. they send to Christ two or three to entrap him in his speech : they returne and say, we never heard man speake as he doth : this was it only, that caried them, *Doe any of the Scribes and Pharisies, or of the rulers fauour him?* But Ioh. 19. ye shall see the strangest thing of all, they would haue Christ to be put to death, we haue a law, say they, by which he must die. The maior followeth, *for he made himselfe the sonne of God,* the law is Leuit 24. So that their syllogisme was very good, but their minor was naught. Well the law would nothing mooue Pilate, therefore they seeke a new argument for Pilat, and that is : *If you let him go Pilat, you are not Cesars friend.* Presentlie against his owne conscience he condemneith him to death. Will you not doe it, why Caesar will haue it so : ye see then what force is in this Logicke argument, and no doubt it will mooue vs, vnlesse we put off both Pilates and King *Achise* nature.

12 Enerie sinne hath two reasons for it, an open and a secret reason ; the open is to blind the world withall : ye shall see it in *Iudas*, his open reason was the poore ; better it is the poore should be prouided for, then waite should be made : his secret argument was the bagge, he carried the bagge, and paid himselfe for the carrying. So that whatsoeuer they pretend, the secret reason is the bagge. The second argument is made out of the Smiths forge, but schollers cannot answeire it. By *Diana* we get our gold, saith *Dimetrius*, and therefore great is *Diana* : So that *Diana* shall be great, if we can get by her. This is their secret argument : profit makes it honest. Thirdly we set downe with ourselues even to consume our selues, so we may get. And for this looke, 7. Sam 23. his Sants oration, *Hearken ye sonnes of Iemini, can this sonne of Ishai gine you fields and vineyards, and make you captaines ouer hundreds and thousands ? No, no, it is I, that can do it :* and will ye then follow him ? So that he that can preſtre you, or give you a field or a vineyard eyther in

We haue two
realons for
fin, and we of-
ten bolster it
with authority
of great men,
or example of
the learned,
which we must
not doe.

in Church or commonwealth, him ye follow. So *Balaack* saith to *Balaam*, why came ye not when I sent for you? am not I able to preferre you. So that this is alwaies their inward argument, whatsoeuer is pretended outward. Their fourth reason is this, it is foolish to stand against him: the King will haue it so, he will haue the vineyard, so that *Naboth* was a foole to die. Let vs come to the open reasons for sinne, which are two: Commaundement to do the sin, or example for it; commaundement from them in authoriti, example from the learned: for commaundement you shall see it in *Esay.36*. *Rabsakah* his commaundement, the King saith so, he bid me do it. Now if he had spoken this of *David* as he did of *Rabsakah* a most wicked wretch, yet had it not beeene enough for his warrant. For, if that were sufficient, then were it enoughto slay *Amon* at *Absalom*es commaundement, and assoone as the seruants shall haue taken witnesse that their master gaue them leaue or bad them they might kill *Amon*, they might do it, and because *Iesabel* commmaundeth to slay *Naboth*, the elders may by this reason lawfully slay him, if they be so wise as to keepe *Iesabs* letters to shew for themselues. And if *Plato* could say, that the commonwealth is like a fish, that perisheth first at the head, and as a cunnies skinne that strippeth off easly, vntill it come at the head, and there stayeth; so alwaies reformation staith there. The second argument, which is example, ye shall finde, *Ierem.18*. The Iewes being reprooved of *Ieremie* saie, Come, let vs imagine somewhat against him, let vs smite him with the tongue. *Why? Counsaile shall not perish from the Priests*: We follow them, therfore we cannot erre. Can my Lord *Pashur* not know this, and shall it be revealed to this *Ieremy*? so in the gospell; Can *Caiphas* and *Annas* not know this Christ, and shall we receiue him? *Nicodemus* was learned, and said, you may not condemne this man: Oh, say they, you must looke better on your booke. *Caiphas* he saith, you are starke fooles, and see nothing, better it is that one die, then the people perish. Looke what the statutes of *Omerie* will afford, and *Achab* suffer,

suffer, so farre God shall be serued; but if *Cesar* bid me doe no more, God shall haue no more. At the first comming to *Balack*, *Balaam* thrise setteth downe a good proposition, I would we could follow on it; I would not for this house full of gold doe otherwise: he thought by keeping this good rule to haue beeene preferred by the King. But the King saith to him, goe your waies, I had thought to haue preferred you; and afterward for lesse then halfe a house full of golde he willetteth the king to mingle harlots with the children of Israel, so to cause them to sinne. And this I see to be general in men, that if they preesse not and guide their affections by the word, they will carry them away.

It is good to smother sinne, whiles it is young.

13 Euey sinne hath a small beginning. First the Diuell will craue of vs to yeeld him but a little, but in the end he will come further. He will, and so will his champions at the first bind vs with a little cord, that we may breake, when we list, but in the ende it groweth to a rope, & then we cannot breake it. *Moses* would not yeeld for one hoofe, because he had no commandement for it. A marauilous strange fellow, wil he not yeeld alittle, what not for so little, as for an hoofe, why men thinke it nothing to yeeld alittle, *de minimis non curat lex*. But great a matter is made of a little pricke, and a great tree will arise of a little mustardseed.

CHAP. 23. Of examination of our selues, and of all things by their issues: and how to gouerne the eies.



F when God doth crosse vs with punishments, we doe not examine the whole processe of our proceedings and imaginations, we profit not.

2 We must search our owne hearts carefully, how well soever others report of vs: for we may speake of our selues of knwdledge, when others do speake of charitie.

3 If we will truly examine our selues, then let vs set
out

our elues before the Lord who shall and will examine
quicke and deede; forto him we must render a iust ac-
count, and then let vs tremble and feare, and so trie
whether the Lord doth allow of our dōings; if hee doe,
and wee haue a warrant out of his word, then may we
haue comforde though trouble come hereof. But if we
cannot tremble nor cannot see our hearres, and if the
Lord looke not to vs, to shew vs our heartes, wee haue Heart.
to feare and know that our cause is not right. Therefore
when wee will affectually performe this dutie, let vs set
Gods feare before vs, which may subdue our affections
and reasons, otherwise our effections will controule vs,
and our reason will carry away our heartes, which in it
hath many starring holes. But if wee feele that our af-
fections are subdued, and that our reason will subscribe
to those things that are contrarie thereto: then let vs Affection.
trye our worke by the word; whereto if it be agreeable,
then will the Lord allowe of though not as perfect, yet in
his sonne Christ. This is the way to rayle vs when wee
are fallen, to strengthen vs when we stand, and euer to
maintaine the peace of our consciences.

4 It is a blessed rule, to learne to iudge our selues,
that we bee not judged of the Lord, if we (considering
any sinne in vs) then straightwaie by the word learne to
amend it. But if we doe it not, then certainly the Lord
will iudge eyther in this world, or in the world to come:
for sinne can not be allowed, but must needs be iudg-
ed. Then if wee by Gods Spirite bee not taught to
judge our selues, and so to lament our sinnes, wee can-
not preuent Gods iudgement, but the Lorde will take
the cause into his owne hands, and then if we be his, he
will not cease till he hath brought vs to him; and if we belong
not to him, then wil it be a corruption in our bones, till it
hath consumed vs.

5 Job.chap.21. from the seventh verse to the fourteen,
doth describe the vaine conuersation & merrie liues (as they
say) of impious men. Whereon an old writer saith thus. O

Sinne must
haue iudg-
ement.

Gregor.

Moral.

*O Job bene ennumeraisti vitam improborum:
dic sinemqueſo.
Terminus ad quem.*

Simile,

*Non quaeſed
quo.*

Judgement.

How we must
order our eies

*Noli mibi dicere
pudicum oculum
impudicum cor.*

Job, thou haſt well deſcribed the life of wicked men: now let vs heare what is their ende, whereby we be taught to haue a ſpeciall reſpect to the ende. Philofophie teacheth vs to iudge of euery motion, by the terme or point whereto it tendeth: we may not ſo much regard the way, for a man may goe through a faire Citie to execution, and that is an ill motion. And againe a man may goe to a feaſt through a blinde lane, and this we count a good motion. It is our common prouerbe, that is well which endeth well. We muſt therefore carefully examine the ende of all our waies: A man may go for a time by the gallery of mery deuifes, but they helpe not long, for the ende of them is iudgement. Eccle. xi. In the latter ende, we ſhall ſee all vaine delights come to iudgement. Now therfore let vs preuent that iudgement (as we be warned) by iudging our ſelues, and the con tinuall meditations of iudgement. This is a medicine wherby if we profit, it is bitter and wholesome as the treacle: but if we doe not, it is a poſon bitter and deadly. Let vs remember iudgement in midſt of the deſires of our hearts, and delights of our eies.

6 Let vs leaerne how to order our eies, for we know in what caſe *Cham* was, when he ſaw his fathers nakednes. Suchare the ſenſes as are the thoughts that arife by them. The eye is not euill, but we iudge of it by the effects. Pro. 17 2. Sam. 18. Pro. 3. Psal. 101. 5. If good things can cleere thy ſight vſe them. Let vs make conſcience of our eies, our Sauiour Christ ſaith, if thine eye offend thee plucke it out, if thou doeft not vſe thine eye well, thou will wiſh thou hadſt pluckt it out in good earnest: make conſcience of mothes, Mat. 7. *Job* ſaith, I haue made a conuenant with mine eies, Pſa. 119. part. 5. Lord turn away mine eies leſt they behold vanity. Eamen. 3. *Jeremy* crieth out, Death hath entred into my ſoule (as) by windowes: and againe, mine eie is my death. *Dauids* ſong is to be noted: Thy iudgements are ever in my ſight. God commanded *Lot* that he ſhould not looke back to Sodom: but *Abraham* looked towards it, & he ſaw the ſmoke ascend. Let vs keepe our mindes well exerciſed, and our eies may

may go whither they wil, for then the eye in seeing feeth not, *Oculus videns non videt.*
 the mind feeth, & the mind heareth. But if a man be inwardly affected, as *David* was, after his after-noone sleepe, wee thinke of things that never were nor shalbe. And yet otherwhiles though a man be in great contemplation, yet such is our corruption, that if there stand an euill thing before vs, we must needs looke on it. Therefore we had need make a covenant with our eyes, that is the surest way. We willende this with that good counsell: *Gouerne thy selfe, take heed,*
and be safe: but yet more safe, if thou dost not falten thine eye vpon the tree of life.

7. That we may the better know our selues, let vs learne also to examine and know our sinnes wel, which are often cloked and couered vnder nature and grace: Wee doe not fall at the first into grosse sinnes, but by degrees, as Christ reckoning his retentiuies, Mat. 22. which keep vs from the means as farmes, oxen, mariage: &c. And *Paule* reckoning the workes of darknes, peraduenture would not satisfie a carnal man in his computation, he maketh mention of banquettings, feastings, &c. These things seeme law ful, but certainly and of a trueth, sin lies hidden in them, and these things may turne to our ruine. Sinne is a cunning and skilfull suter, she playeth as *Harlots*, who seeing & obseruing the gravity and modestie of former ages, as though they were very demure matrones, would not at the first shew their faces, as we may see in *Thamara*: but the world growing bigger and prouder in sinne, they began to withdraw their vailes and were not ashamed, to become shamelesse and impudently bold. So sinne at the first modestly insinuateth her selfe, vnto vs vnder the vaile of things lawfull, which no man can deny, vntill having by little and litle corrupted vs, she doe boldly vncouer her self in things vnlawfull vnto vs. And that she might find the more courteous entertainment at our hand, she commeth not alone, but eyther she getteth into the company of nature, or she creepeth into familiarity with grace: that being with these, for her companions sake at the least, she may not haue repulse. As *Achab* said, so saith she, I would not haue

1. Impera.

2. Cane.

3. Thym criz.

4. Tumifaci-

gum non asper-

criz.

haue come hither, but for *lebasopbar*. For we know it often comes to passe, that we are content to admit and receive some for their companions sake, who if they came alone should scarsely be welcome at our hands. This sin knoweth well, and therefore sometimes she comes hand in hand with nature, that is in such behauour as naturally we like and are affected with, as sometime in ioyes if we be of a lighter mould, sometime in griefe if we be of a sadder sod : sometime she commeth cheek by cheek with grace as our saviour Christ sheweth vs, hypocrisie, to come in prayer, fasting, & almesgiuing, &c. It is not like that *Salomon* at the first leapt into idolatrie, nay by degrees his heart was stollen away with the immoderate and excessive vse of things in their own vse and nature lawfull. And therefore the saints of God haue rather chosen to sit a little on this side of them, then to iump and iustle hard by them, as we may see in *Timothie* and in *Elias*, 1. King. 19. who was faine twise to be called vpon by the Angell to rise vp and eate. *Salomon* did begin to build, yea he began to build the Lords house, 2. Kin. 6. & 7. &c. and yet (as all good writers agree) excessive building was the beginning of his falling away. He was building the Lords house seuen yeeres, but in building his owne house he was thirteene yeeres. This growing in proportion, when he would exceed the Lords worke, this drawing out of his building was the onely thing that the scriptures haue left vnto vs, as a note of his falling away, to teach vs that by the vse euē of lawfull things our hearts be seduced, and by degrees hardened to fall away from the liuing God. For if we loue a thing excessively, our loue groweth to lust, and our lust drawes on to the often vse, and brings on custome, custome at the length brings necessitie. Thus when we find too much reliet in things, we fal in such a loue with *Egypt*, and in such a disliking of *Canaan*, that we will never depart, but we will still dwell by our flesh-pots. Well then we say thus, the farme is no sinne, but when the farme holdeth vs backe from grace, and the meanes of grace, then is it sinne unto vs.

Note.

Heb 3. 12. 13.

Villa.

C H A P. 24.

*Of the exercises of religion, fasting. &c. and of
the carefull use of the meanes at all times.*



E must vse all good meanes in the time of our peace, and because outwarde things are as a vaile to hide Gods face from vs, we cannot so easily vnderstand good things in prosperity, or if we doe, we hardly haue the feeling of them : wherefore we must still vse the meanes in hope of the fruite and comfort that commeth in time of affliction, vnto which time God reserueth our greatest feeling, because it is the most needfull time of helpe. And if it be so that we haue not in the time of our prosperite, vsed the meanes, yet are we not to despaire of comfort, because the word was giuen for mans helpe, who needeth meanes, and not for to helpe God, who can both counsell and comfort without meanes : neither are we to be put out of heart, though our consciences doe tell vs we vsed the meanes but in weaknes, for that the Lord pardoneth our infirmities and crowneth our sinceritie in them.

2 We must not tary to fast vntill the trumpet be blowen , and the bell be rung : but we must fall downe at the trumpet of Gods word, and at the bell of our guiltie conscience: for without this priuate exercise we are but hypocrites in publike fastes.

3 Our holy daies maybe the fitteſt and moſt conuenient times for fasting daies : because we may then beſt redeeme the time in reſting from our calling.

4 All our exercises in godlieneſſe muſt principally reſpect two things, firſt Gods glory, ſecondly our edification and increase of faith and repenteſce: otherwiſe to our ſelues they are vaine and fruitleſſe.

5 Albeit the Lord hath appointed ordinarie cauſes, yet he hath reſerued in his owne ſoueraigntie and iurisdiction,

Conferre with
the title of
prosperity in
the first part.
Feeling.

He meanes for
religious
fasts: and not
gainsaying a
ny thing the
ciuill fasts
commanded
by law for na
uigation fake.

the

the staffe of them, the vertue, infusion, and working of them. For as the phisition prescribing a medicine made with wine, it is not the bare wine which nourisheth, though it be the instrument to conuey the more principall thing vnto vs; but it is the thing steeped in the wine that worketh: So although we haue things ministred vnto vs by the best meanes, vnlesse the Lord put in his staffe, all is in vaine. For as we may see some fed with cordiall and nutritiue meates, notwithstanding labour of a consumption: so we shall see others fed with water-grewell, and yet to be very well nourished.

Meanes.

On this manner God worketh with the meanes, and thus he can worke without the meanes: because the Lord would shew that he referueth a power beyond meanes. Although he established all things in a mutuall course, yet he brought forth every thing without meanes: So the light was created the fift day, the sunne, the fourth day. Men seeing their corne not to grow, crie for raine, but hearbs and fruits grew before raine. True it is that we looke for things ordinarily now by meanes, but they began without meanes: as God making man at the fift without seed, now wil increase them by seed, his blessing being with his ordinance, and not else. But behold a further thing, God worketh not only by meanes and without meanes, but also contrary to all meanes. Christ when he would restore sight to the blind man, doth it with that meanes which (we thinke) would put out a mans eyes, and blinde the sight: of him that can see, whereby he sheweth that euен contrary things obey him, *Elijah the 1. King. 4.* to make salt waters sweet putteth salt into them. Such is the power of our God, who bringeth light out of darknes, which is the destruction of the light.

The apish imitation of po-
perty in the
conuring of
holy water
with salt is
ridiculous.

Use the exerci-
ses of religion
for spirituall
comfort &c.
not for ostent-
ation, &c.

6 As naturall men vse Gods creatures to stirre vp a naturall comfort: so spirituall men must vse spirituall meanes for spirituall comfort. For all things which haue a singular good vse, may have a singular abuse: wherefore wee must vse sanctified thinges with sanctified heartes, least abusing holy thinges, wee bee giuen ouer to a vaine minde.

7 When the Lord will haue a thing come to passe, hee will also grant the meanes; so when the Lord will make his people gracious, he will giue them good ministers and wise magistrates, and so make them to be feared of their enemies. Againe when the Lord will make a people odious, he will power contempt vpon princes, & take wisedom away from the ministers. Where we see what neede we haue to pray for our ministers and magistrates. Againe we see that if we would be gracious and in fauour with any, we must looke that we haue such things in vs as may procure their fauour: as when that *Timothie* was exhorted to be without blame, his vertues were rehearsed. For the graces of God must onely make vs gracious: but if we haue not receiued them, no cause why we should be gracious.

8 What promise soever we haue of God, we must wholly rest on that without distrust: and yet must we vse the lawfull meanes, which he hath appointed least we tempt him.

9 We must learne not to tempt God, for it is not of faith to omit any meanes, that may helpe vs out of daunger, yet must we apply our meanes to God, and not put our trutl in them but in God: which we may trie by this, if our hearts be as carefull, to feele the forgiuenes of finnes, to heare the word, to vse prayer, sacraments, and admonition, as we be to be delievered from our troubles, then haue we a testimony of a sound heart: but if we be careless of these, and yet in trouble will leauen no means vnattempted, then we may well judge that our heart is more set on earthly then heauenly things, and we be as yet more caruall then spirituall.

10 If we haue lawfull meanes to get our liuing we must vse them; if we doe, and yet want, we must still depend on God. Likewise in sicknesse when we may vse the phisition it is well, but if he cannot be had, or if we cannot recover health by his meanes, then must we not despaire but depend vpon the Lord. So when the Lord giueth vs his word, we may not looke for revelations, but vse it while we haue it, but if the word be taken away, then may we be well assured,

that

that he will vse some meanes to instruct vs. So not dispayring when we haue not the meanes, and ascribing all honor to God when we haue them (as *Moses* taught the Israclites) we shall be more readie to glorifie him in our suffering, being wel assured that thus he deales with vs, that he may more speedily and richly crowne our sufferings. And thus doth our Sauiour Christ reason with *Peter*, when he drewe his sword to defend Christ being but a priuate man, saying, can not my father send legions of Angels for my defence? as if he said, vse no vnlawfull meanes to defend me, for if my father wold that I shold be deliuered from these, he wold also send lawfull meanes to bring the same to passe: but seeing he depriuieth me of all meanes, and doth not worke extraordianarily for my defence, it is his pleasure that I by suffering shold worke your deliuernace; wherefore I am contented so to doe. In like manner did the three children answare the King: *The Lord can deliuere vs, yet if he will not, we will suffer according to his pleasure.* If we could exercise our selues well in this and like good meditations, we might be kept by Gods grace from murmuring, and learne to rest patiently on the good will and pleasure of the Lord.

11 This is the way we must vse in trouble: first to seeke counsel of God in his word, then to giue our selues to fervent praier, and after to vse the means which God hath appointed not trusting in them. This did *Jacob* when he was to pacifie his brother *Esau* at his returne, and thus did the Israclites at the red sea, they prayed, and then they assayed to goethrough the sea, & preuailed to the confusion of all their enemies.

12 We must vse the meanes, yet such as are most safe, and neerest hand, which if they will not preuaile, then may we goe yet further; but when we vse the meanes, then also we goe to the Lord, otherwise the Lord will infatuate vs in the meanes, or make them unprofitable, as in *Aza*, because he being sicke, sought first to the phisitions, and not to the Lord, he died thereon. So we see in *Iosiah*, who though he were a good man, yet because he went to warre without the counsell of the Lord was slaine in the same battell. So is it

Judg.

Judg. 20. they which had a good cause, were twice overcome in warre, because they sought not to the Lord, but when they sought to him by praier, then they ouercame. Contrarily we see in *Ezekiah* and other Kings, that because they praied to the Lord, and then sought other meanes, the Lord gaue them notable victories. Otherwise he may deprive vs of the knowledge of the meanes, or if we haue them, yet he wil make them without fruit. First then we must preuaile with God by faith and prayer, before that by means we can well preuaile against our enemies. Many wanting this good course, and trusting to their own wits and such like, haue failed of all their purposes. Wherefore when we haue vsed the meanes and be not helped, we must consider, that we haue not vsed the right meanes; or if we had them, we haue vsed them amisse; or if we haue vsed them rightly, yet let vs consider that our sinnes haue deserued that we shoulde not profit by them.

CHAP. 25.
Of the Gouernment of the eyes.

Great complaint is made of the wickednes of these daies, and all the blame is laid vpon the heart. I think indeed it deserueth a great part of it, but the sight of the eye is not to be excused; for the hart is a spring and hath spoutes to send out as a conduit, and pipes wherewithall it is fed, which may be gathered out of the nature of the holy tongue, where one word^{*12} signifieth both an eye and a spring, & it is as commonly taken for the one as for the other, and therefore *Hierome* calleth the eyes the stremes or springs of lusts. Though the heart had no pipes to conuey in, yet it would ouerflow, such is the measure and abundance of corruption which lyeth in it breaking forth continually. It is not onely true that siō the abundance

Being truly
humbled in
a religious
fast.

^{*12}
Oculum & fons
sem significat.

of the heart the mouth speaketh, the hand worketh, &c. but also from the abundance of the senses, the heart thinketh. Therefore as the tongue must be blamed and that iustly, so the eyes ought to weep, because of the euill which they conuey vnto the heart ; and so much the rather, for that the tongue doth disclose what euill proceedeth into it, but the eye keepeth it close, which is a thing more perilous. Againe, the sight of the eye stirreth vp the thoughts of the heart, though they be asleepe, when as good things rather should be conueied by the eye into the heart, seeing no goodnesse groweth there naturally.

2 The eye is such a thing, that the Scriptures speaking of it, by a synecdoche (as we say) vnder this one sense, it comprehendeth all other things of the same kind : as vnder one principal thing bidden or forbidden in the decalogue, many other inferiour things of the same kind be eyther commaunded or inhibited. I will never beleue, when *David* praied that his eies might be turned from beholding of vanity, that he was negligent as touching his eares, and regarded not that they shold be open to heare what they would. And there is no sense to thinke, that when *Job* made a couenant with his eies, he had no care of his eares. But both of these were holy men, and were acquainted with the dialect of the holy ghost. It is a rule in pollicy : To watch on all sides, where assault is made on all sides. And forasmuch as we stād in the midſt to be assaulted with principalities, and not only with ſpiritual wickedneſſes, but alſo with worldy wickedneſſe in every ſense, and power of the minde, we ought to defend all portes, and make all the commaundementes as large as we can. For we know that in a Citie if one gate be open, it is as good that all be open. For at one gate it may be taken. So that all the ſenses ought to be kept, but especially the eye, which order is in the comandementes. For though in euerie comauendement God doth but name one ſinne, yet it is a captain ſinne and a generall ſinne. And surely from the ſenses corruptions are drawne indifferently, yet from the eye moſt of all. Take an example, let a man ſee a ſtrange punishment

*ampliare pra-
ceptia.*

punishment of God for any sinne, and he is moued, but let relation of it be made vnto him, and halfe the efficacy there-of is lost. But in deed the example of all examples to make short is this. The ioyes of heauen, which are to be reuealed to the children of God, let them be told and preached, as they are preached and taught, it is a maruaile to see how soone we are asleepe, yet the least sight of it scene of the Apostles did drive them into an extasie. Besides this sense moueth so much the more, in that it goeth to work immediatly, but the eare goeth to worke by meanes, and stan deth vpon credit, or else it will not beleue, and this credit standeth to be examined, and it may light vpon such an examiner as *Thomae* was. Secondly it is soone gone, though we heare it never so well, yet we desire to see it. The eie pierceth most of all as we may see in *Jacob*, for although he had heard of the estate of *Joseph*, yet his heart wauered, but when he saw the chariots it wrought something, and his conclusion was, I wil go downe and see *Joseph*: This is the ende of all the senses to ende in this sense.

3 This is generall that the eye is most forceable to sinne, now let vs shew that it is most forceable to moue to sinne: It is dangerous to heare, but tenne times more dangerous to see, for then the meanes be strengthened, and though the meanes be but small, yet there is such a tyder in our nature that it will soone take fire, and if the eye be darke, a generall darknesse commeth ouer the whole bodie. The beginning of this is to be seene, Gen. 3. in the talke between the serpent and the woman. She seeth the tree to be faire and beautifull, the eye had offendid, before the apple went downe her throate. Therefore one of the fathers saith, plucke out that eye: and they note further, that because by the eye came the greatest hurt, therefore God hath placed in the eye the greatest token of sorrow, for from them come teares. This may be seen in coetousnes, as in *Achab*, who looking through the window saw the vineyard of *Naboth*, & straight he would haue had it, and if he could haue had it by lawe, hee would haue bought it. But, because *Naboth* would not sell it him,

*Vna guta
limbus sanctus.*

More danger-
ous to see
then to heare
euill.

The cou-
tous eye.

The adultere-
ters eye.

The eye of
idlenes.
The eye of
pride.

Iezebell would give it him. For adultery it is too plaine: for the eye is alwaies the broker, as we see both in *Sichem* and *Danid*. This word, they saw, came alwaies betweene this sinne and the heart. For idlenes and negligence Eccles. 11. it is said, he that obserueth the wind, he shall neuer be good fower, nor good haruestman. For apparrell Ezech. 23.16. the Israelites saw an Assyrian in his painted apparell, and would needs haue the like: so that the eye is that, which maketh the bargaine. We say commonly, let vs goe see it, the sight of it will doe vs no harme. This is the diuels pollicy to perswade vs, that there is no danger in that which may most intangle vs: we see how it preuailed in *Adam*, when he was content to see, and that was Sathanes meanes, when he tempted Christ to shew him all the kingdomes of the world. Well we see, what daunger there is in the senses, and special- ly in the eye.

4 There is in every man since *Adams* fall the diuels promise fulfilled, that their eies should be opened; and this as it was the first punishment, so it was not the least; and besides this it is an argument of folly: for *Salomon* saith, *A foole's eies are in all the corners of the world, and a wise man's eies are in his head. I looked into the streets, Proverb. 7. and saw a young man, &c.* Looke what obiects our eies doe see, such are our actions, as it is said of *Jacobs* sheepe looking on the rods, they brought forth yong coloured like the rods, not like themselues; so our actions are like the obiects of our eies. The eye goeth before, and bringeth the heart after, and as *Salomon* saith, he knoweth not that there is a snare. And what followeth? even that which *Gregorie* saith, that the innocent beholding becomes nocent or hurtfull by sight: and his reason is, for what he beheld vnadvisedly, he cannot for-sake willingly: and he addeth yet another reason of this, for that which pleasest the sense, best liketh vs. Here is a sensuall appetite: for as where the paine is, there is the hand: so where our loue is fastened, there our eie is fixed. The eye is not satisfied with seeing, whatthen? Surely as this was the first degree of walking, the heart followed the eye; so is

S.

*Innocens insu-
stus, aspectus fit
nocens.*

*Quicquid pla-
cerit sensui non
potest non pla-
cere.*

*Vbi dolor ibi
manus.*

*Vbi amor ibi
oculus,*

the

the second degree, as saith *Gregorie*. He that vseth the outward eye negligently, hath a blind eye within : and it is a * second consequent, the heart being corrupted, it doth corrupt the eye, for the heart will lead the eye to seeke all manner of euill sights for it. So we become such as are mentioned, Num. 7. *As go after their owne eies.*

5 Againe *Gregorie* heere saith, consider what a shame it is for men to sinne in that from which women are commanded to abstaine. The Apostle vseth a word, strange and feldome vset in those that writ since the Apostles time, it is

to note the strangenes of apparell. The law of nature condemneth it. *Augustine* saith, he that exceedeth the bounds

of custome in outward things is a very wicked man. Ezech. 23. we see the iudgement of God vpon them, for looking on strange apparrell. Zephan. 2. 1. God saith he will sit in judgement upon the kings sons, and then what shall become of the base people ? And thus much for the fashion, now

for the cost : for the Apostle forbiddeth also costly or pretious apparrell. He that breaketh into these expences of apparel, more then is beseeming * his state, he is a theefe. There is yet a third thing *indusus*, we must think that he meant by this *

the putting on of apparell. It is that whereof a father speakeith, *They pray for one minut, and be an whole houre in atty- ring themselves.* And yet we haue renounced this in our baptism with all the vanities of the world, which the sonnes of Beliall must inuent, and we must practise. To conclude, note

one thing in Saint *Bernards* sermon which he made vpon the celebration of S. John Baptists day, where he speaketh to his auditory on this wise. *Whose memorie do ye celebrate this day? Is this done in vaine delight, or show of gay attyre? what is this to John? what, you would haue vs goe in John Baptist cote?*

I wish not that thou beest like him in attyre, but yet I would not yet should be flat contrarie. Finally this is the accusation of *Corab* and his company, Numb. 16. *What will yee pull Gods prophets eies out of their heads? no but we would haue them vset to the glory of God, as all the members ought to be.*

Ofapparrell.

*Bernard, omnia
pulcherrima ipsa
cum suis iur-
pis summi.*

ipso no puds.

Costly apparel
* *moderatio,*
* *exordia.*

Prayer.

Prophets,

Math. 6. 26.

*Præterita &
presentia sunt
umbra futu-
rum*

Prophets,

The ordinary
works of Gods
prudence
most admir-
able, if we
would confi-
der them dai-
ly.

Psal.

Malach. 3. 16.

6 The Seraphins were full of eies betokening they see every way something to glorie God. Though other men haue indulgence for their sight, yet the sonnes of the prophets are called seers for the vse of their eies, they must needs vsē them. The high places were frequented of the prophets and patriarches that from them they might see medowes ful of grasse, fieldes full of corne, riuers, townes, and many things, to consider the greatness and goodnes of God, that beholding these they might be drawē as *David* was, into that meditation, *what is man?* and as Christ in beholding the lilies, *are ye not much better then they?* These hils had this good vse at the first, but afterwards they were vsed to ill practises. There was not one of the prophets that vsed not this helpe. Things past and present (saith one) are shadowes of things to come. And no doubt though they had special revelation, yet they vsed the view of their present estates, and did in wisedom foresee many things, and we if we laid well our estates with them, might be more wise to foresee things to come. The prophets had their notes wherein they did insert those actions which they sawe in their times, and so they made vse of that they saw, besides the reading of histories, which is also lawfull and commended in *Affuerus*, and *Daniel. 11.* *Augustine* maketh two questions: what went ye out into the wildernes to see? water changed into wine? this ye may see and not go thither. Or went ye not to see the bush burne and not consume? As you may see the water turned into wine without the desert, in that the Lord bringeth it through the vine treē: so this also ye may see daily great fires made to consume the Church, and it perisheth not. What wēt ye into the histories to see? There are as great things (saith hee) in our daies done for the Church by *Con-*
stantine as hath beene before time; there are now as great abominations, as strange judgements, and so sufficient in every age to proue the Lords arme is not shortened, and to confirme vs in Gods promises, if all the histories in the world were burnt. If we did (as God keeps a bottell for our teares, and a booke of remembrance for our good works.) keepe

keepe an Ephemerides of the actions of our time : we might say with *David*, *I neuer saw the godly begging their bread : I haue scene the wicked flourish, and I beheld againe, &c.* Thus we might come by good experience. It is said for her commendation that she is the mistres of fooles, for that she teacheth very plainly. Againe how soever *Aristotle* saith, *Hearing is the sense of learning, and of wisedome*, yet the eye is the sense of certainty, God said therefore, *I will goe downe and see.* God saw saith the scripture : The wise men lay in the gospel, *Let vs go to Bethlehem to see.* The Apostle *Thomas* is discommended for not beleevung, till hee saw and felt. And *Mary* is commended for her quicke beleevung : But a man compassed with infirmitie may say with *Gregorius Magnus*. *Thomas* doubting hath more profited me then *Maries* beleevung. If we could well see we should eschew that foolish question, how commeth it to passe that these daies are worse then the former times ? which *Salomon* saith is folly to aske. The sight of some present iudgements are an amazing without knowledge of some of the former times, and they of the former times doubtfull without these. So there are two vses of this prudence and certainty : The third vse is that the workers of vanity may know that they are scene, which thinke they are not, say in their secret hearts, who seeth ? They thinke they walke in a cloud, but this would restraine them from much wickednes. But there are two sortes of the contrarie, the one of them that will not set themselves to inquire, what is amisse, as those that follow *Absalom* and *Ismaell*. There be others that see and will not, as the souldiers, the other are blind, these blind themselves & the people. There must be one *Elias* to see, and that to keep the wicked in awe. To conclude this with *Augustine*, grant me this one simple request, which is that you would come and see, and yet after ye shall examine it, ye shall finde that there is not any one greater thing to be respected.

*Plus mihi pro-
fuit dubitatio
Thome, quam
credulitas
Marie.*

*Prudentia &
Certitudo.*

C H A P . 26.

*Of faith, iustification by faith, of iustice, and iust
men, and of feeling.*



Faith actiue
and passiue.

Here is a generall faith, that is common to the godly with the wicked, and a particular faith: the generall faith beleeving that God is, and that he is such a God as he is manifested to be in his word : the particular faith more nearely appliceth the things spoken of God to our selues. This particular, is eyther of the Lawe or of the Gospell : of the law as an actiue faith, of the Gospel as a passiue faith. That I call actiue, which apprehendeth that, which the Law promiseth, that is, if we keepe every jotte of the Lawe, and continue in it, we shall liue by it. That I call a passiue faith which apprehendeth that, which the Gospel offereth, that is righteousnes done by an other, and imputative, not done by vs as inherent, as when wee seeke the doing of the Law not within our selues, but without our selues, beleeving it to be done by an other, which we so through faith do attaine as if we should fulfill the Law in our owne persons. The actiue faith was in *Adam*, and it may be in the diuell and most wicked; and yet none of them hauing the iustifying faith, for *Adams* knewe that so long as hee kept the will of God, he should liue, who at that time had not passiue nor iustifying faith, because as it was needlesse, so it was vnde knowne to him, no sinne as yet being committed: & therefore no obedience of any other mediator for y forgivenes of sin required. The diuels may have this, to beleeeue that had they not brokē the law of God, they shold haue liued and not haue seene damnation: So may also the wicked beleeeue, & yet beccause neither of these, do beleeeue, that they shall be iustifyed before God by the righteousness of another, couering their vnrigheteousnes, they haue not the true iustifying faith. The actiue faith is eyther of the iustice of

of God or of his iudgements : of his justice eyther in bidding good things, or in forbidding euill things : of his iudgements eyther in promising life to the obedient, or in threatening death to the disobedient. The passiuе faith respecteth both the end, which is saluation it selfe, and the means which bring vnto the end: the end as to beleue, that Christ Iesus is made of God to vs wisedome, righteouſnes, ſanctification and redemption : the meaneſ, as the right vſe of the word, prayer and sacraments, &c.

2 They which beleue not Gods word and holy promises, cannot perceiue when he fulfilleth them : *Moses* belieuing the promise of the Manna before, did behold and consider of the truth of all Gods promises when he fawfe them performed : but the Israelites not beholding it before, Cause of vng- now when God performed it, they knew not what it ment. thankfulnes. This we ſee in the threatnings of God, which when they are not beleueed, then if the Lord ſtrike ſuch with ſicknes, &c. they thinke it is fortune, or ſome other chance, and ſo profit nothing by it. And ſo when the Lord helpeth out of any danger, and we beleue not his promise, made to vs before, then we attribute it to phisicke, or ſome other meaneſ, and ſo are neuer thankful.

3 If wee cannot reſt by faith in the fauour of God, Contentation, though we want outwardthings, it is certaine that we neuer truely eſteemed the fauour of God : and thoſe neuer felt truely the forgiuenes of their finnes, which hauing it, cannot be content to forgoe other things: we muſt then learne to reſt in the fauour of God whatſoever it bringeth with it.

4 This is true faith when we yeeld to the word and beleue it, though we feele not the effect: for when we beleue after experience, this is experimental and hath not ſuch commendations. And this is fo alſo in the threatnings, when we meaſure them not by our ſenſes, but when we heare him threaten vs for ſome finne which is in vs, then we certainly beleue that he will puniſh, and therefore we tremble and ſtudie to preuent that wrath. And as wee preuent the threat-

Experimental
faith.

threatnings, by giuing credit to the bare word. So that is true faith in the promises when we beleue them, though we feele not the effect, for feeling is the effect of faith. Therefore when we are in misery, euen then hearing and recording Gods promises we must beleue them and rest in them though we feele not present comfort. And this is the cause why we cannot see God when he accomplisheth his promise, because at the first we did not beleue his word when we heard it. And this is the cause that sinners cannot yield when they are punished, but do make a stumbling blocke of that which should lead them to repentance. And this is the cause that any of Gods children doe profit in humility before God by afflictions, because they first gaue some credit to the word though in much weaknes and dulnes. But the wicked are so by the diuell bewitched, that they can profit nothing by their afflictions, because they first hardened their hearts against the word.

Ius censorium.
Ius pratorium.
Two courts of
justice.

5. *Noab, Job, Zachary, Cornelius* were iust men, but we must know the two Courts of Iustice : The first is the Kings Bench, where ye haue strickt iustice, the other is the Chancery, where there is a mitigation of that strict course of iustice. In the first court there is none found iust, in the second court of acceptation, some are accepted for iust men. By his strickt iustice God requireth that we keepe all the commaundements, that we haue but one end, that we never sverve from God. In his court of acceptation he requireth first, that we haue an endeouour to keepe all, a full purpose to haue respect to all ; to flatter our selues in no sinne, but being tolde of it, to be readie to lament this God for his Christ accepteth for obedience to all his commandementes. 2. For our ende if we haue a general intent, though we faile in some, God iudgeth the leſſe by the greater. Thirdly if we be willing to loose in sundry cases our goods and all we haue rather then displease God. Fourthly, God accepteth for continuance, if we striue to continue, if we fall yet seldome, and rise quickly, and runne more swiftly. In respect of our neighbour, God accepteth vs, if we keepe our voca-
tion,

tion, til for the further benefit of the Church we be called for.
 2. If we be readie to commend good things in others as well
 as in our selues : and for that no man can be wholly loued,
 euery one hauing many euill things in himselfe, if when and
 where sinne cealeth our hatred also cease, and that wee be-
 readie also to give him our helping hand to pull him out.
 In the courts of men we may say boldly some men are iust,
 of whom the scripture saith, they were iust in their genera-
 tion, when they with whom they liued had nothing to lay
 to their charge, and if they write a booke against them,
 they might (as *Job* saith) carie it on their foreheads. And
 God iudgeth now by Christ, and he is the mediatour.

6 Faith teacheth vs to iudge of things not according
 to the shewe, but according to the ende, for it seeth what
 kinde of pleasure bringeth sorrow, and what kinde of sor-
 row bringeth ioy in the ende. If *Moses* hauing the word in
Egypte but by traditions, yet had a cleare iudgement of
 things by faith, how much more ought we to striue to this
 ende, which haue the word clearly reuealed vnto vs.

7 In persecution it is the chiefest grace of faith, to
 suffer death for the trueth if neede require : but if we can-
 not attaine to this, yet to forsake all that we haue, and to
 flie rather then to communicate with the wicked idolaters,
 and to dwell with false worshippers yeelds a good testimo-
 nie of a true faith. For so Christ and his Apostles did, yet
 some may better flie then other.

8 Euerie faith is not a iustifying faith, but that which
 continueth in temptation, and bringeth fruit in patience. Persecution.
 Wherefore let none presume on his faith till he see it tried by
 temptation.

9 *Moses* had a weake faith, yet was he carefull to be
 strengthened, and therefore fled to the Lord for succour :
 So must we in all our doings and troubles repayte vnto the
 Lord by prayers, so that we come in reverence, keeping
 measure, willing to be satisfied, and trusing in the grace
 which the Lord giueth vs.

10 By faith we haue the right yse of Gods blessings,
 and

and by vnbelief we are depriued of the benefit of them, yea they are often turned to our hurt, if we obserue not the rules that God hath giuen. Desire we then to haue the pure vse of Gods blessings, let vs by faith receiue them, set our hearts vpon God that gaue them, not seeking our owne praise, applying them to the benefit of our brethren. If we haue this tellimonic when we waite them, we shall haue ioy because we vsed them well whiles we had them. But if we bee in want, and then remember we had them before, and our consciencies tell vs that we haue abused them, this will deprive vs of all comfort, and increase our sorrow.

11 The more familiarly God commeth neere vs, the more we go from him. It is the great mercy of God to see by faith the inward and spirituall blessings of Gods elect, and by faith to see the secrete curse of God in the wicked.

12 The forgetting of the worke of God, eyther in our selues or in others, is the decay of faith.

13 If God watch ouer vs when we sleepe in vnbelief, much more will hee doe it, when we wake in faith.

14 Hee that beleeueth in many meanes, will also beleue without meanes: Gods benefits are as vaines between him and vs.

15 The children of God may aske of the Lord their doubts, so that they obserue. 1. That we holde our selues within the compasie of Gods trueth, which we must do generally, though we cannot see a particular thing by reason. 2. That we come to aske with reverence and feare. 3. That we do not so much dispute with God, as powre out our supplications before him. 4. That we be willing to be resolued, and not willing to continue in, nor nourish a doubt in vs. 5. Neither must we looke for miracles, but be content that the Lord will giue vs by his word the certainty of his most holy spirit.

16 There are three things whereby we may know whether we be in the right way or no, and they be precious and deere

Note.

Doubts.

deere in the sight of them that haue a care to please God.

The first is their grosse temptations : for many trusting to good talke, good education, good company, and thinking of Gods fa-
themselues well settled, are content to rest in these meanes, Three notes
of our

and trauell not to see their inward corruptions, and pri-
uie temptations, which if they be burthenosome vnto vs, and
make vs (as it were) sicke to carry them, it is a good token.

The second thing is by marking our affections, if we loue
nothing so much as the fauour of God, feare nothing so

much as the losse of it, hauing found it, if we carefully
keepe it; and hauing lost it, if we be never quiet till we re-
couver it, being content to want all things to haue it, not
Note.

staying in the possession of all things if we want it, this is a Affection.
good signe : for it is good to know the state of our affecti-
ons, because, looke where willingly they rise and rest, there

is our estate to be seene. Thirdly, we may comforte our
selues if we feare God, in prosperitie as well as in aduersitie,
and loue God in aduersitie as well as in prosperity. For
every man can feare him vnder the crosse, as *Pharaoh*, *Saint*,
and *Balaam*, and every man can praise God in abun-
dance, as who praised him more then *Jobs* wife in pros-
peritie?

17 As a mans desire to any thing groweth or decrea-
seth, so doth his indeuour and labour for the meanes. If
thy desire be strong, then shall not light occasions wish-
draw thee from the means, but it must be a violent occasi-
on and let, that shall stop the passage of thine indeuour and
seeking after the meanes. This may be a rule to measure thy
selfe by, & to examine thy proceeding in Christianitie. If thy
desire to the word of God be but weake, then is thy care
and trauell but sinal: but if thy desire be doubled, then it be-
comes loue, which putteth out of vs a vehement and care-
full trauaile, and seeking after it, and of auoyding the con-
trary meanes that may withdraw thee from it, or quench thy
desire. None can hunger but he that feeleth himselfe emp-
tie: no maruaile then if he haue no hunger, which feeleth
not his owne wants, seeing that feeling is the fountaine of
hunger,

hunger, as if our feeling be of sinne, then our hunger is after righteousness and holines. For the feeling of sinne is the mother of hunger after righteousness. So that where hunger after righteousness is, there must be also feeling of sinne, and where there is exceeding hunger, there must be needs an exceeding feeling; and on the other side, where there is a small and feeble hunger, there is a small and feeble feeling, and it is vnpossible to be otherwise. For he that feeleth his owne deadnes, wants, and impurity in every commandement, it is vnpossible, but this touch of glory and dread of the bondage of sinne shoulde breed and as it were ingender in his mind an extreame hunger and desire of vprightnes, and obedience in every commaundement. The children of God haue then to comfort themselues, in that they seele their impurenes of heart, & want of vprightnes in every commandement, and deadnes to goodnes. For this feare of bondage to sinne and Sathan, and this feeling of our own wants and impurity is quicknes, and liuing, and this quicknes and life is by the spirit of Christ, & where the spirit of Christ is, there is life or liuing, and this is called regeneration and life euerlastinge. So that if we weigh the difference of the quickning that is proper to the elect, that is to say, to hunger after righteousness, and do examine deeply & weigh that more then we do the feeling of our confusled estate, it is impossible but that we should find great comfort in sorrow, great light in darknes. I know indeed the reprobate or wicked are quickned in some sort by the spirit of Christ, *But yet they taste not of this worke of his spirit, to wit, of mercy by loue of righteousness:* but by the power of it do liue so, even in feeling of Gods eternall judgement without mercy, living continually in hatred of righteousness, and in bondage of sinne and Sathan.

18 He that feareth hardnes of heart if he can but sigh and grone, because he feeleth his hardnes of heart, it is so much comfort vnto him, as it is a testimonie that his heart is not altogether hardened: so that if thou feelest sorrow indeed, although thou weepest not, yet thou maist gather comfort, considering that that sorrow is for sinne, with a loue and

and hunger after God: if thy assaults be distrust, pride, arrogancy, ambition, enuie, concupisence as hote as the fire of the fornace all the daie long; and though Sathan layeth on oule in great measure, and out of all measure, that it is of the wonderfull strength and goodnes of the Lord that thou standest: and though thy prayeis be dull and full of wearisomenes, so that strife and waies also to all goodnes be so hard to thee, that thou canst not tell whether thou striuest for feare of punishment or loue of so good a father: yet if thou feelest this in thy selfe, that thou wantest feare, loue the Lord and be better, being wearied & tired with sin, and desiring to please God in a simple obedience of faith, then comfort thy selfe.

19 The feeling of sinne with wearisomenes , as it were a sicknes in the body, is an earnest of our regeneration. Gods children are often diseased, and sore troubled, *In that they cannot make a difference when they are in the skirmish and agonie betweene the motion to any euill, and the consent to the same:* For oftentimes euill motions do so possess the mind of Gods children, and doe as it were set downe so strongly in them, that, though they weepe, pray, meditate (which be the best remedies to cure them) yea though they feele them with irkesomenes and wearisounenes as we feele sicknes in our bodies: yet they lye there continually without diminishing, excepting delight, &c. let vs not therefore so vex and martyr our selues with disquietnes of minde, because we are so pestered and stinged with wicked motions and assaults, but let vs quiet our selues, and not suffer our selues to be hindred with sicknes of body and mind, by meanes wherof we are made so much the more vnprofitable to our selues and others, and to Gods Church. For the godly shall not be freed from sinne so, but that they shall be snared with euill motions, delusions, vaine fantasies and imaginations. The bodie of sinne and wicked motions and affections shall never be out of vs as long as we liue, for they are almost continually boyling and walloping in vs, foming out such filthie froth and stinking saour into our mindes, and so full of poison,

Son, it is not only most detestable to the minde regenerate, & that part of the mind which is renewed by the spirit of Christ, but also so loathsome that it maketh it as it were ashamed & abashed to see into so filthie a stie and sinke, and so greatly discourageth & astonisheth vs, as it makes vs oftentimes to quale, and if it were possible would corrupt and defile the part regenerate: for mighty is the power and raging is the strength of sinne.

20 *Martyn Luther* sayth, that as a man may try & know, whether he be effectually called and grafted into Christ's bo-die or not by this, that he feeleth his hart cheered & sweetned by the feeling of Gods promises and fauour written in his hart, so such a man hath forthwith regard of his neighbour, & helpeth him as his brother, careth for him, lendeth him, gi-ueth him, comforteth and counselleth him, yea and briefly hee is grieved if there bee none, towards whom he may bee seruiceable, he is patient, tractable, and truely friends al men, he doth not esteeme the temporall pleasure and pride of this life, he iudgeth no man, he defameth no man, he enterpre-teth al thingsto the best part. Finally, when as he seeth not the matter go wel with his neighbor, as that he fainteth in faith, waxeth cold in loue, he prieth for him, hee reproacheth him according to his calling, hee is sore grieved if any commit any thing against God or his neighbour, and all this procee-deth from the roote and sappe of Gods grace, for that the bountifulnes, loue and goodnes of Christ hath sprinckled & replenished his hart with sweetnes and loue, that it is plea-sure and ioy for him to do good to his neighbour, and is grie-ued for his sinnes as *Samuel for Saul*.

Christ freeing
vs frō the con-
demnation of
sin, will also
free vs from
the corruptiō
of sinne.

21 Whosoever is ioyned to Christ for his iustification, must also be ioyned to him for his sanctification. For yf we be redeemed vnto holines, and not to vncleannes, why should we take the members of Christ and make them the mēbers of an harlot, or why should wee make the temple of the Spirit a stie for Satan? Shall wee doe such iniurie to the members of Christ? shall we doe such violence to the temple of God his spirit? shall we rather be rotten imps, & grow

in our sinnes, then remaine in the roote, and spring in Christ. If Christ his crosse be as a chariot of triumph, if Christ his passion to free vs from condemnation, was in the entrance so grieuous, in the end so lamentable, what is our vnitankfulnes by remayning still in our corruption, to let him loose his labour in all his sufferings, wherein as we haue no care of our saluation; so we manifest an open contempt of his most precious passion, well worthy are we to die, and vnworthy are we to liue, in that the choise being set before vs, we chuse rather to be murthered with our sinnes, thento be rescued to life by Iesus Christ. For iustly is the rewarde promised to such, as ouercome, *Reuel. 3. 15. 12. 22.* that is to such, as will not onely strangle and presse out the breath of sin, and close vp the eies of it at the fall and death of it, but also follow it to the graue, and couer it with moules, so as it never rise againe. Not that wee thinke that sinne in this life is so wholy martyred, but that the life of sinne may well bee weakened, counting it a rebell to regeneration, not a Prince ouer the spirit of sanctification. And as a serpent cut in diuers pecces hath but certaine relicks of poysone & remnants of fiercenes in the maimed members & mangled parts thereof, and is not able to exercise the like violence to a man, as when it was whole and perfectly membred : so howsoeuer some relicks of sinnes remaine in our olde, but in our martyred *Adam*, yet it hath no such force or fiercenes to prouale against vs, as when it was in it perfite age, like rather to a mightie monarch then to a poore prisoner.

C H A P. 27.

Of Feare.

Many causes we haue to feare, first for want of perseveraunce wee shoulde leauue our estate in so great a danger, that being swapt and garnished, yet the deuil at his coming shold be accepted and make his reenter into vs againe. There is another feare, the feare of offence,

least by our halting we shoulde drawe others after vs, and so weaken their handes and their knees. The thirde feare is of comforting our enemies and of grieuing others, that haue been our defence : I meane the angels, who as they are comforted in the perseuerance of the iust, so they mourne at the falles of the righteous.

Properties of
feare.

Esay. 53.

2 True feare hath many properties, as first it breedes in vs a marueylous humilitie, as wee in see in *Jacob* who was much affraide of his brother *Esan*, and therefore comming towards him, hee falleth downe seuen times. There is a feare humbling, and it is the worke of God to bring vs to himselfe. And surely the Lord takes great delight in it, & what is the reason of it ? because the sonne of God in his humilitie hath done greater things for vs, then euer he did in his glorie : for being God and vouchsafing to bee humbled euen vnto a worme, he hath done vs more good, and more glorious things, then euer he did whiles hee was amonge the Angels. Now the world is full of such proude spirites that nothing can quake them. A second qualitie of feare is, that it is very credulous. This againe we see in *Jacob*, for when one told him, his brother came against him so well furnished, he feared greatly, yet disputed not long in the matter. It is the glorie of our age to dispute and gaine-say a man, and to say surely though you be of such an opinion, I am not, thinke as ye will, I think thus. So that our dealings are so full of doubts and so ambiguous, as thought there never had been world before vs, or as though now it were high midnight in Poperie. The 3. qualitie in feare is diligence: This also we see in *Jacobs* example, who was marueilously studious to salute his brother, disposing wisely of his children & cattel in the best order he could, to preuent his brothers furie.

3 It is a kindly thing to feare at Gods threatnings, and therefore when the judgments of God were denounced, it was noted as a signe of great deadnes of heart, if the most wretched sinner were not smitten with terror, and he that was in the highest degree of reprobation, as *Pharaoh* feared, for it is the nature of an yron rod easily to break an earthen pot:

Feare Gods
threatnings.

pot: But for promises to bring vs to feare, it is as straunge a thing as it is in nature thin that water shold break a body, & yet some bodies there be of so weak substance, that any thing will dissolute them. Such is the nature of them, who seeing & finding in them selues a great vneworthines, to inherite such gracious promises of God, are euer ready to melt away, and to breake in sunder, as beaten with an yron rod. Wherefore if we can thus feare in loue, and loue in feare, we may haue a good testimonie to our owne consciences, that wee haue a good feare, because tasting how gracious & marueilous the Lord is in all his Saints, wee feare least wee should loose so good and so gracious a Lord.

Note.

4 It is good to be stricken with feare, so that we lie not in it willingly, but being humbled therewith, search our owne corruption, and so to be moued to inquire further after God and his word.

Feare gode
promises.

5 The wicked feare not, before affliction commeth, and then they feare too much: the godly feare, before it come, & then their feare ceaseth. For impietie triumpheth in prosperitie, and trembleth in aduersitie; but pietie trembleth in prosperitie, and triumpheth in aduersitie.

Pietie in ad-
uersitie.

6 If *Moyse* and the deare seruants of God were afraide when he did appeare in mercy to them, what shall the confusion of the wicked be, when hee commeth to judgement. Wee cannot bee prepared to receiue God in mercy, vnlesse we be striken with a reverent feare, both because we bee his creatures, & also sinfull; god is alwaies god, &c is to be feared.

Note.

7 Many men maruell how men be so smitten with such feares, & so despaire that they cannot beleue: But these neuer consider the judgment of God in hardning them, & thus by a carnall admiration are depriued of all profiting by such examples. In all things we shoulde turne our eies from man and only behold God, and know that it is he which maketh our enemies to loue vs, our inferiors to obey vs, our friendes to hate vs, our superiors to loth vs. If we had this in our harts we would surely cast off the feare of man & flatterie, & striue to feare God in all sinceritie, and to knowe that if the feare

of God preuaile with vs we shall preuaile with men, & haue successe in our affaires, or see his loue in our correction, and in exercising our faith.

Feare mixt
with faith.

8 The people of *Israell* are sayd to feare God, when he destroyed their enemies, and spared them : This fruite wee must haue in vs of al Gods works, as wel as they. They did not only feare but also beleene, which sheweth their feare to bee godly, for that feare onely is godly which is mingled with faith. Then whatsoeuer feare we haue, it is nothing, except it either confirme vs in the loue of the word, or else do turne vs thereunto that so we may beleue.

9 It is the Lord that smiteth the hearts of his enemies & giueth courage to his children as pleaseth him, *Iosbua*, 2. 9. *Deut.* 2. 25. 28. 18. And if of this we were throughly perswaded, then would wee neuer feare in any good cause, the could not the pollicie nor power of men dismay vs. Againe wee would bee warie to deale against any of Gods children least while we striue against them, we resist the hand of the Lord.

10 *Ioseph* might haue had many excuses when he layde vp the money in *Pharaobs* house, as that he had Gods people to prouide for, he could not be espyed, yet did the feare of God truly grafted in him, staine him from vnfalhful dealings. It may be noted then, that the feare of God causeth obediēce, & though we might seem to haue excuse, & though we could escape the iudgmet of men, the law is not giuen to the iust but to the vnjust. If then the commandement, onely do keep vs in obediēce we haue not receiuied the spirit of god; if then we will eyther trust others or be trusted our selues, let vs teach and learne this feare of God. In that *Ioseph* would not deale vnfalhfully with a tyrant, we learne to vse iustice toward the wicked contrarie to the fourme of loue, who because they thinke al things are theirs, therefore it is lawfull to come by them as they can. In that *Ioseph* would doe nothing without *Pharaobs* consent, we learne to doe nothing without those ordinarie meanes that God hath appointed.

The

C H A P. 28.

Of Friendship, familiaritie, familie and Fathers.



He friendship with the wicked is such, that to saue themselues they will endanger their friends: as we see in the king of Israell with Iebo/saphat, 2. Chron. 18. 19.

2 We must beware that wee never fur- Friendship.
ther sinne, but if we loue God, we must loue
them whom God loueth, & hate them whom God hateth,
Psal. 15. 4. 139. 21. 22. how dare many then, hand-over-
head, and without chioce be friends & ioyne in league with
Gods enemies? Pro. 29. 27.

3 We may haue familiaritie with some, in whom, though
there bee no great loue of religion, yet there is no
misliking of religion, nor loue of heresies: But our acquain-
tance must be in outward things, we must beware our league
proceede neither to the worship of God, nor matter of ma-
riage.

4 The sinne of the maister of the familie, indangereth Familie.
the state of the whole familie, as we see in *Abimilech*.

5 It is the duetie of seruants to couenant with their mai- Seruants.
sters, that they may so setue the, as that they may serue God.

6 When we haue met our friendes and haue done our
ciuill dutie of salutation, we must not there rest, but proceed
to talke of spirituall matters that wee may edifie one ano-
ther.

7 He is a diuell that is euill among good, but he is good,
that is good among euill.

8 We become often hardned in our harts in the com- Note.
pany of the godly, because we presume too much one of the
goodnes of another.

9 It is a good thing to haue the acquaintance of a good
man for a good cause.

10 Moses taketh Aaron and Hur with him, knowing Presumption.
his

his own infirmities, though otherwise we see he was a man of rare graces and great strength. So it is often sayde of the prophets, that they had euer some with them, and the Apostles are sent by two and two to preach, that one might help another. Christ also sometimes takes Peter and John, not that he had need so to do, but because he would leaue vs an example, which wee must followe, being ready to vse all helps for our infirmities which the Lord shall offer ynto vs. We must not stay in our selues, but vse the aduise of others: for this cause it is sayd, that two haue better wages then one, and that if one fal the other may raise him vp. Where we see that when men agree togither one grace of God doth set on fire another, and the more the better, if they consent togither, for a threefold cord is not easily brokē, yea though we take such to vs as are inferior to vs in gifts, yet if they be faithfull, the Lord by the may helpe vs: as *Hur* was far inferior to *Moyses*, and yet *Moyses* was strengthened by him. And whereas *Moyses* in prayer takes but two with him, we leaue to make a chioce of our companie, for that but fewe being faichfull may more profite vs and preuaile with God, then a great multitude which haue but a shew in them.

11 Great is the loue of nature, *Joseph* could not dissemble it, for that he was faine to bee alone, that hee might more freely breake forth in teares to his brethren. Yea euen that rough *Esas* when he saw his brother *Jacob* a farr off his heart melted in him. And like as no affection of loue or liking is so vehement whilst it lasteth, so no contention is so bitter & so deadly as that of brethren. A Christall brokē wil never be set toget her againe: & there is no water will prooue so exceeding cold as that which hath been once heat. Wherfore let men endeouour by all meanes to cherish naturall affection, and the rather for that the spirite of God prophecieth that in the last dayes men shall want naturall affection.

12 Fathers we commonly count & call them of whom we are by nature, or vnder whom wee are by gouernment, whether ecclesiasticall or ciuill: or behind whom we are in age and in gifts. *Augustine* confesseth hee rebelled against his

Note.

Exod. 17. 12.
24. 14.

The loue of
brethren.

S.

Affection.

a. Tim. 3. 3.

Of Fathers.

his father in heauen, when he refused the instruction of his mother on earth : for though then (saith he) I could not see what she did, yet now I see, that thou O Lord speakest, and not she alone, and thy instructiō was refused when her teaching was neglected. Needfull it is then for fathers to bee taught of God, who for that they be fathers are to bee heard wherein they doe teach from God. Ciuell fathers are care-
fully to furnish themselues with knowledge, that they may
learne to know when to strike and when not to strike, for if
they strike when God doth not commande them, what are
they better then murtherers ? if they strike not when God
commaundeth, what doe they but charge vpon themselues
the sinne and punishment of others.

13 That our spiritual fathers had need of god to be their teacher, if euer they meane to teach aright, who will not graūt? vpon whom if God vouchesafeth sound learning, it is as wa-
ter powred to the roots of an Olie tree, from whence is shed
out the moyiture to all the braunches : or as a dewe falling
vpon the mountaines, where the raine resteth not, but trick-
leth downe into the neather skirts, and maks the vallies flo-
rish as the fields which God hath blesſed. Greene wits are
as greene wood, though they are beawtifull to the shew, yet
in triall they are discouered; yet if the yonger sort bee igno-
rant, the auncient in dayes may instruct the : but if the gray
heads be ignorant, who shall reade them the rules of instruc-
tion? If youth offend, the aged will rebuke them, but if the
aged offend, who shall tell them? If they count it contempe-
to be taught & admonished by their inferiors, their conteþt
shall confound them with shame of conscience to see, how
in stead of being honored for their age & yeeres, they grow
to bee despised for their ignorance and manners most vn-
seemely.

14 It is a good thing, and a rare, in writing to our friends
to admonish them of their sinnes.

S.

Ignorance of
olde age.

*How to profit and to examine our selues when
Friends forsake vs.*



T is an vvisual evill, that a man sometime shal be forsaken euen of his owne kindred, so that though hee come vnto the laying open his pitifull estate, if he put them in minde of the brotherhood had between thē, if he vrgeth thē with their promise, if he sueh in the title of his neede, and in the name of Iesus Christ, if he chargeth them with the force of naturall affection; yet they are deafe & will not heare his moane. Strange yet an vvisuall euill it hath been heretofore, is now, and will behereafter. Wherfore it shall be profitable to learne, how wee shall stande affected in this triall before the Lord. The best way is not as some haue done, to repine at this euill as at a thing, but lately spong vp, saying, who was euer so forsaken of his friends as I am, who was euer so vnkindly dealt with, the worlde was never so wicked, mens hearts were never so harde, but the surest course is to enter into our owne soules, and to looke what fruit we are to reap vnder the hand of the Lord, who by this kinde of affliction eyther punisheth some sinne, or proueth our faith, or worketh in vs some further mortification, or stirreth vs vp to a more carefull vsing of the meanes of our saluation, or else to a more earnest contempt of this life, and more hungrie longing for the life to come.

2 First therefore let vs examine our selues in this vnkindnes of our friends to vs, whether heretofore wee haue not offered some vnkindnes vnto our friends, whereby God in his iust iudgement should meeete with vs, and by raisng vs vp others to deale vnnaturally with vs, to punish our vnnatural dealings with others. If herein our cōscience condemne vs not, let vs reach out this examination a degree further, and

and let vs see, whether we haue not sought the fauour of man more then the fauour of God, whether wee loued not our friends rather carnally then spiritually, and whether we haue not been instrumentes to them of sinning, or wee our selues lie not in some secret sinne vntrepedent of. If in any of these we be guiltie, we are to think, that the Lord by the vnkindnes of our friends correcteth somewhat in vs, either our preposterous and fleshly loue, or our hypocrisie, or our corruption, louing for backe and bellie. Well if in all this our harts doe accuse vs, it may bee the Lord will trie our faith, whether we loue him for his owne sake, or for hire, whether we followe him, so long as our well doing is rewarded, or whether we are carefull for the zeale of his owne glorie even in our afflictions to walke with him , although he vtterlye vncase and stripp vs out of all his ornaments. Such in deed is our faith, as it is in temptation , such are our fruities, as they be in the triall, and then we give a cleare testimonie of our faith to the world, when being destitute of all helpe wee can behold God taking vs vp, and say ; *Though my Father & my Mother will forsake me, yet God will take me vp.* Psal. 27. when the helpe of man forsaking vs we doubt not of y help of Angels, when the world frowning on vs, we see the Lord fauoring vs. To which end the Lord oft sequestereth our frieds far from vs, to knit and glue vs nearer to himselfe. For it is a common corruptiō in vs to lay our selues too cōfidently in our friends, as the child too trusſingly and wholy to depende in his fathers prouiding for him, as the wife only to see & search help in her husbād, as a seruat to count his maister as his god in relieuing him: which vnbelineſe in god & too much trust in man, the Lord to cleare the case before our eies, putteth man from this preheminence in helping any longer, & taketh the prerogative of the stewardship wholy to himselfe, that they that will fetch, must of necessitie fetch at his hands. To this triall the Lord doth ioyne the confirmation of our faith, as whē he maketh vs exiles & forlorne pilgrymes among men, that we might be entertained of him as of a sotring father, for that after hee ministreth to vs in distresse greater comforts

To seek mens
fauour, more
then the fa-
uour of God.

immediatly

Sweete ioyes
and feelings
vnder the
Crosse.

immediately by his spirit, then euer wee tasted of, whileſt in our prosperitie hee let vs to bee ſerved mediately by men. How evident this is, the martyrs of God can tell vs by their writings, who when all men forſooke them, when no man durſt ſpeakē to them, when their friends ſtoode aloofe off from them, had greater feelings, more glorious ioyes, and ſweeter meditations from the Lord himſelfe, then euer they had in their life and libertie before. What losſe theſe is it to be an exile in earth among mē, and to be a Citizen in heauē among Angels? What hazard is it when in ſteede of father, mother, and brother we are in league with the Father, the Son, & the holy Ghost? who thinketh it not a ſufficient ſupplie in the eie of faith to haue the momentanie imprifonmēt of the body recompenced with the moft glorious libertie of the Saints and Angels? Let the Lord therefore ſende vs by theſe meanes out of our ſtronge holde in the meanes, ſeeing without ſome ſuch working vpō vs we would hardly giue ouer our hold, for that we are as proud beggers, who ſo long as they cā haue reliefē & maintenāce at home, wil never ſeek abroad. But how doth the Lord by this viſitation further our mortification in vs? Suerly in withdrawing the ſuell & matter, wherwith before our natural corruptiō was moſe enflamed and made more foggie. How many in proſperitie ſhal we ſee complaining of luſt burning them, of concupiſcence intoxicating them, of anger fretting them, of gluttonie deuouring them, of couetous cares conuincing them, & that ſo ſtrongly, as if there were no hope to be recovered? Howbeit when the Lorde hath ſoked and ſoftned them a little in the brine of afflictiō they are leſſe starkē, & begin to yeeld, there is a great change & wonderfull alteration in theſe, their luſt is cooled, their wrath is pacified, their cōcupiſcence is abated, their gluttonie well tempered, their couetousnes fully ſatisfied, their affections are ſo tamed, and their corruption ſo subdued, that they thiſke themſelues highly indebted and much beholden to the cunning ſkill of affliction, which ſo wonderfully bringeth them downe.

3 Now let vs conſider, howe vnder the croſſe wee are made

made more zealous in the meanes of our saluation. Howe
customably heare we, how coldly pray we, how carelesly
receave we the sacraments, what feare, what indignation,
what heate, what wrath, what repentance doth the disci-
pline of the Church worke in vs, what maiestie appeareth in
our publique exercises, what authoritie and fruit in our pri-
uate meditations? But if the Lord rouse vs vp from this ap-
poplexie and dead numbnes of spirite by some fatherly cor-
rection, how profite we by the word, how beautifull are the
feet of thē, that bring the glad tidings of saluatiō; how sweet
are the promises, how soone doe the threatnings worke on
vs, how zealously wil we pray, how glorious are our feelings,
what ioyes vnspeakable in the sacraments, what feare of sin,
what trembling at God his iudgements, what indignation
with our selues, doth the Church censure worke in vs? and
whereof commeth this? Surely because being driven out of
euyer cranie and creuis, where we were wont to be harbou-
red, wee can finde no rest, vntill we come vnder the roose of
the Lord his house, who in all our dangers, and after all our
rebellions, wil not push vs out of his dore, he will take vppe
such *Lazarni*, and not into a spittle house but into his Arke
of cōfōrt and tabernacle of cōsolation. Oh deepe sea of Gods
mercie, which neuuer can be sounded, that, when men growe
to such a lordlynnes, as they will not heare vs, nor see vs, nor
vouchsafe to speake to vs, he shoulde not refuse to giue vs free
audience, and by his ready hearing moue vs to be eloquent
and long in our praiers to him, who as soone as he doth but
ooke on vs, doth promise a release from our miserie.

4 When our friends will not speake to vs, the Lord cal-
leth to vs, he will enter some long speech with vs, and denierh
vs not all the comforts, which the promises of the Gosspell
may affoord. When our familiar acquaintance will scarcely
lende vs a potsherd to scrape off our scabs, the Lord by his
sacramēts reacheth out the suret̄ pledges of his eternal good
wil towards vs. But yet behold another worke of affliction, it
bringeth vs to the contempt of this world, and breedeth in
vs the loue of the world to come, whereunto in prosperitie

Sacraments.

we

we are very hardly brought. For besides that we see few noble, rich, healthie, stonge and honourable men desire death, or to be wearie of this life, be it never so long, if wee consider howe loth such men are to depart, howe gladly they would indent, that their life and tearme of their lease might after an hundred yeeres expired be renewed for an hundred yeeres longer, we shall see prosperitie will perswade all and ouercomes many to die in the nest. Nay which more is, affliction can hardly call vs away or knocke vs off, we grove so deafe, and take holde so fast of the world: For who is so sick, but even in paine he would rather wish to liue the longer, then to die the sooner? who so clogd with pouertie, that to be freed from his clog would desire to die? If the Israelites panting and breathing vnder the yoke of most seruile impositions & trauailes were hardly drawne towards the promised land of libertie and easily would haue retired to the former labours of their seruitude, what thinke you should haue allured them out of Egypt, if they had liued there in some preferment and ease, as did *Joseph* in the court? what could *Moses* and *Aaron* haue done to haue driven them out of the place? And I pray you, if we being never so sicke, never so poore, can stil be content to haue our abiding in this life, what will we do, if the Lord still graunt vs friends, leaue our conscience vtouched, our bodies vnharmed, our goods vncorused? Surely we would not haue leasure to thinke of death, much lesse die, as our common speeches of our wise, strong, and wealthie men doe shew, who, when death dealeth with them crieth out, what must I needs away, alas I never thought of any other heauen, I am not fit to depart, I am very loth to die? Thus it is the wisedome and goodnes of God to waine vs from the world by affliction, which as it causeth vs to finde great comfort in beholding God but euen in a glasse, so it hasteneth vs to tast of the fulnes of comfort in him, by beholding him face to face.

S Joseph saying thy seruants are men occupied about cattle, might seeme to dissemble, but it is not necessarie alwaies to speake all truth, and they confessed the principall truth, that

is,

The afflictions
of the Church
in Egypt were
Gods rod to
drive them
forth to the
promised land.

is that they were shepherds, which kinde of men were abhorred of the Egyptians, and this turned to their profit: for being severed from the Egyptians, they might better main-taine peace among themselues, and bee kept free from the corruptions of the Egyptians wherinto by familiaritie they might haue fallen. This teacheth vs that we shoulde not bee ashamed of our kindred, for so oftentimes commeth greate profite vnto vs, though they bee cōtemptible in the world. For *Joseph* being a chiefe ruler in the land of Egypt, yet confessed all his fathers to be shepherds, therefore he would not haue his bretheren change their trade, though he might haue gotten for them great preferments. Out of al this may be gathered that the Lord worketh a contempt of this worlde in the hearts of his children, and that they had rather be doore keepers in the house of the Lord, then to dwell in the tents of the vngodly, we ought likewise not to be ashamed to be called the people of God, the disciples of Christ, no nor yet Precisians, and such like names as commonly are given to Christians. This may teach vs that the meane estate is alwaies best, so that we ought to giue God thankes for it, and not to be ambitious, for they that would be great in the world can hardly be religous. But because many will bee called bre-thren which be not so indeed, it shall be good to set downe some notes of brotherhood: & the first is to help one another in neede, yea though it be with danger of our liues; therefore it is sayd that a brother is made for the time of aduersitie, the godly bretheren hazarded their liues for *Paul*, for those that sought *Pauls* death, woulde likewise haue flaine these if they had knowne them. But some now a dayes are so farre sauing their bretheren in aduersitie, that they canot scarcely affoord them a good word or countenance in their prosperous estate. There are diuers examples of this in the scripture, as *Moses* and *Paul* who wished the selues accursed & wiped out of the booke of life, for their brethrē. *Rabab* although but a nouice in religion, yet ventured his life for the spies, *Iona-than* for *David*, *Danid* for the people of Israell, *Obediah* for the Prophetes, and Christ for vs all, leauing vs an example that

Coloff. 1. 14. that we shoulde give our liues for the brethren. *Hester* for his
 kinſmen, and *Judith* for the children of Iſraell; and *Pauſtre-*
 ioyced for the afflictions which he ſuffered for the brethren;
 but wee are ſo farre from giuing our liues for them, that
 iſt two pence would ſaue their liues, they ſhould not haue it,
 ſo looſe is our loue and ſo cold is our charitie. But if this be
 a great thing and hard to come to ſuch perfection let vs ſee
 the leſſer markes, and firſt euen the beginning of loue which
 iſt to abyſtayne from doing harme, which *Pauſl* commandeth
 ſaying, let no man defraud his brother in any matter: but we
 are ſo far from this, that in bargayning and ſuch like, we ſoo-
 neſt deceiue our brethren, because they beleeue vs eaſily,
 and take things on our worde; in ſomuch that althoſh they
 will ſay, I could ſerue you no better iſ you were my father,
 and perhaſ they ſay as they thinke, because the God of this
 world hath blinded their hearts, yet iſ their fraud ſo maniſt,
 that it iſ a comon ſaying to ſay, I had rather buy of him who
 I neuer ſaw, then of my brother. Wee are commaunded to
 forgiue one another euen ſeenty times ſeven times: but we
 will be meet with him ſeven yeeres after, and iſ by order of
 friendſ, or constraint we be moued to forgiue, yet wil we not
 forgiue, we will forgiue the fault, but not forget the matter,
 nor affeſt the person offendynge vs. *Abraham* in the 13. of
 Gen. bought peace of *Lot* with the loſſe of his right, because
 they were brethren: but amonſt vs euery word doth breed
 a quartell, in ſomuch, that, that which was wont to bee
 ſayd of little children, is now true amonſt vs: concord
 iſ ſeldome ſene amongſt brethren. If wee cannot finde
 theſe markes in ſome meaſure in vs, nor yet an earnest de-
 ſire to attaine vnto them, wee cannot ſay that wee are
 truly louing brethren. This was an argument mouing the
 brethren to helpe *Pauſl*, because they knewe his neede: but it
 iſ an argument to diſſuade vs from helping iſ we ſee any in
 neede, and therefore rich men are commonly truſted, but
 poore men are not ſo; and iſ at any time we truſt them, yet
 iſ it with ſuch gaine, that althoſh they ſhoule die in our
 bookeſ, yet ſhould they not die much in our debtes, for we
 ſhould

Matt. 18.3.

Should wel haue payd our selues, & yet many times are they cast into a losse by some, who although they are in great po- uertie, yet will seeme wealthie, and goe braue till they haue spent all, and so become bankruptts. And thus because they helped not those wherin they knewe to haue need, they loose their gods vpon those whō they thoughte to haue beene wealthy. The brethren did not tarrie till *Paul* did aske them, but willingly , & of their owne accord they helped him, but we must haue much a do to obtaine a little benefite; and yet readines in helping, is as good oftentimes as helpe it selfe. They brought him to *Cesaria* and sent him to *Tbarsus*, here appeareth their great care which they had for him in that they ceased not to doe him good, neither would leaue him vnprouided, and there sent him to *Tbarsus* where hee was borne, that both by defence of his place and also by defence of his kinfmen he might be kept from his enemies. And here we learne not to bee wearie of well doing, but to make one good turne the beginning of another. The loue of his countrie and the care he had to profite, caused him to go to *Tbarsus*, although a Prophet be without honour in his own countrie, whereof there are two reasons, first because they know him, and therefore looke for no great things of him: secondly because of emulation , but this is a prouerbiall speech, and therefore not alwaies but commonly true. It is common with men rather to displease God then their friends: and to regard their frinds that they forget God their best friend. *Adam* would not seeme to deny the taking of an apple of *Eve* for feare of discouertie, but let vs learm to please God and displease wicked men : that as the poore man sayde (of whom *Ambrose* writeth) that he knew the maister was not pleased with him, because the seruants would not looke on him, so the wicked shold know that the Lord is displeased with them, euen by the lookes of the godly.

S.

CHAP.

C H A P . 30 .

*Of godlynes, and by what meanes we must drawe
neere to God.*

Prayer.



T is a fearefull thing when the exercises of godlynes, haue no power with vs. And it is wonderfull to see howe they profit best in knowledge which spend much time in prayer.

2. Euerie day must haue a dayes increase in godlynes.

3. God is precise in iudgement though he tempereth it with mercies: So we must be precise in godlynes though it be mingled with infirmities.

4. Seeing the Lord hath ioyned together the meanes of godlynes and godlynes it selfe, let vs not separate them, eyther with the superstitious Papists, resting in the worke wrought, as in prayer, thanksgiving, hearing the worde, receiuing the sacraments, keeping of the Sabbath, &c, (al which things must be leuelled to the increase of our knowledge, & building vp of a good conscience) neither with frantike heretiques despise the meanes, as though without them wee could liue in obedience to God, or loue to our brethren.

5. It is an easie thing to disswade men from holydaies, but it is a hard thing to bring men to the true obseruation of the Sabbath: it is easie to disswade men from popish shrifts, but it is hard to bring them to a christian confession of sinnes: it is easie to withdrawe men from superstitious fasting dayes, but it is hard to bring them to the true vse of fasting: It is easie to remoue the papistical feasting dayes, but hard to bring in the godly loue feasts.

6. As the Lord giueth the wicked a tast of hel in this life, so doth he giue a tast of heauen and of his goodnes to his holy children in this life: for godlynes hath the promise of Gods loue to be manifested and found of the faithfull both in this life and in the life to come. Of the truth of Gods promisie we must consider thus: If we looke well to our small obedience, and manifold transgressions, wee shall not thinke it much

much, if wee feele his fatherly corrections: It may be that euer since we haue giuen our selues to Gods seruice, we are more afflicted diuers waies. Then if we consider that wee cannot looke for these promises in our selues because wee haue not done the commaundements as we ought; or if we beleue in Christ and through him looke for the promise which belongs to godlynes, euen then we may see that for weaknes of faith, and coldnes in repentance, and slacknes in our sanctification, we do iustly feele the want of Gods sweet promises.

7 We shall not accuse God of hard dealing if we consider how many waies he blesseth vs, and in how fewe things hee humbleth vs: and if we thinke how many sinnes wee commit, and how fewe he punisheth, how fewe duties we doe and how many blessings he giueth vs. Let vs never maruell why we are often or much afflicted, why we haue not Gods promises fulfilled vnto vs: nay rather let vs foreuer maruell at the goodnes of God, which so plentiously rewardeth our small obediencie.

8 We must not say with Peter Lord I am a sinner, depart from me, but Lord I am a sinner, come nearer to mee, By what and drawe me nearer to thee. They that will not draw neare meanes we to the throne of mercy in this life, shall drawe neare to the ^{must drawe} throne of iustice in the life to come: so they shall goe from ^{nearre to God.} the east of Gods mercy to the west of his iustice. And if the Lord hath sanctified your hearts, ye must knowe, that wee drawe neare to God by meanes. The first meanes is pray- ^{Non gressib. sed precib. istur ad Deum.} er, we goe to God by prayer, not by paces. Prayer is a factri- fice to God, a refuge to man, a whip for the deuill. The 2 meanes is hearing of his word: if wee will haue God heare ^{Oratio est Deo sacrificium, bo-} our prayers, it is meete God shoulde clayme thus much of ^{mini subfidiuum,} De moni flagel- vs, that we should heare his word. If we will say, Lorde ^{lum.} heare my prayer, he must say, my son hearken to my words. The Lord vtereth his affection in this, O that Israell woulde haue heard my commaundementes. O ^{Ierusal-} ^{Jerusalem} sayth Christ, howe often haue I called and thou wouldest nothearc: let all men knowe that there hath been

been no word from our birth to our death spoken to vs but in way either to our saluation or damnation. The 3. meane whereby we drawe neare to God is by the sacramentes. The word it selfe is an audible worde, the sacrament is a visible word; the comandement is flat, 1. Cor. 11. *Do this.* Esay, 55. *Come buy and eate.* Mat. 11. *Come ye that are beanie. &c.*

That we can
neither suffer
the wrath of
God, nor fly
from it, the
best is to yeld
vnto it.

9 Great is the wrath of the Lord, if we look to strength, are we stronger then the Lord? Do we thinke to shifte and escape his anger, or that we can abide the furiousnesse of wrath? That we cannot escape it, it is plaine, for the Lord is euerie where; if we run from him, we run as in a circle, the further we run, from one side, the nearer we run to another, and stil wee are in the Lord his compasse. If we run from the East, he will meete vs in the West: the Lord hath a chaine for vs, and will hold vs in darknesse, so that easilly we shall not be able to escape. Now for making our part good with the Lord, we are not, as *Job* saith, rockes; for if we were mountaines, we should smoke, when the Lord doth but blow on vs: we are but pot-sherds, and the Lord hath a rod of iron to bruise vs; and such is the power of God, which we shal trie in our destruction, if we wil not trie it in our saluation. What shall we then doe? Surely, hauing so mightie an aduersary, it shall be good to seeke peace and reconciliation with him. For as this is comfortable, hee shall bee our Aduocate, which is our Sauiour, and he that is our Sauiour shall be our Judge; so this is as fearefull a thing, that he shall be our accuser which is our Aduocate. Yet therein is the Lord mercifull, that he doth not bring vpon vs a sodaine outlawrie, but he fore-telleth vs of his fute, and therefore it is good to be reconciled: and for our reconciliation, because the first part standeth in a confession, wee must acknowledge that we haue offered as much violence to the law of the Lord as we can, and that so we haue forfeited all our benefites, our bread, our sleepe, our apparel to the Lord. The confession of the whole plea is lost, if we confess not all, otherwise we are in *Adams case* to be condemned, who would hide his fault; and in the estate of the damned

damned; Matth. 25. who being accused, did plead againe, Lord, when saw wee thee? or heard we thee? &c. There is no standing out with the Lord; but seeing wee haue lost all, we must confess all, that for knowledge the pap is still in our mouthes, and in respect of our lites, wee are certainly fellowious usurpers of his creatures; and so promise that *psal. 32.45.* hereafter we will doe otherwise: but if we stand out (I say) with the Lord, nothing is to be looked for but eternall con demnation, mourning, and wo. And as we must confess this, so must we stand against our selues, and so go vp into the chamber of our owne conscience, and award shame to our selues: and hauing such an hote controuersetie with our owne soules, the Lord will remit all.

10 We must learne to loue the Lord for himself, and not for our good; & let vs learne not to indent with God, as if he will giue vs riches, or health, or power, thē we will serue him, indent with oreis not, for men cannot away with this indenting with thē: but let vs say rather, Lord, take away my sins, and as for other things, Lord, do as it pleaseth thee. Thus *Dauid* did when he was drien out of his kingdome by his sonne. Let vs desire this heart of God, for he hath wrought even in sinfull flesh to see life in death, health in sickenesse, wealth in pouertie. And this if we beleue, we may see the wonderfull worke of God, as well as our fathers haue done.

11 Manie worldly wise men suspe& vs of lightnesse of beleefe, when we can so soone credite the word: but let no man thinke we can be too credulous herein, seeing euery iot therein is as true, as if it had beene from Christ his owne finger, or vttered with his owne tongue. Deliberation is a goodly thing to a man indeed, but yet reason will let a man be credulous enough, and as hastie as an horse rushing into the battell, vnsesse it be in matters of religion, and of conscience, and then we feare that Christ would seduce vs, and we deale with him, & his preachers, as though they were dangerous fellowes. And therefore, though Gods cōmandemēts be nevere Explaine, yet they must gōe vnder the examination of reason. And because worldly men say either with *T'omas,*

Shew me by experience this: or with *Nicodemus*, Shew me that by reaſon, and I beleeue you. God can haue no dealing with vs. Oh is it not maruellous, that the lumpe of foolishnesſe ſhould call into queſtion the truþ of God, which is truþ himſelf, and dares not miſtriuſt the word but of a friend of one that is in ſome authority, though ſmaller credit aboue him? And yet they ſay faſh is too haſtie, it ſhould take a greater paſue. A deepe point of policie to uſe deliſeration. Well, faſh is not to morrow, it muſt be preſently: Christ gaue not ſo much reſpite to the yong man, as that he ſhould burie his father. And ſurely, if we knew all, there is great reaſon of not ſtaying in theſe matters. There will be embafadors to ſtate our wel-doing, there are fellowes will uſe a dialogue with vs, and ſurely if we will needeſ ſhake handes with the world, if we will bid the fleſh farewel, and take our leauue of profit, it will be violence rather then a habit at firſt: For theſe are ſuch eloquent perfwaders, that if a man admitt their orations, he ſhall ſooone be pluckt backe from the riȝt way, or it is a maruellous

We cannot ſerue two
contrary maiſters.

12. There is a great reaſon of honeſtie, that we will not obey God, iſ he requireth our obedience, we haue other callings calling vs away; wee haue a good liking of this, that *Cesar* commaundeth vs to waite vpon him in the house of exchange. Doth Christ not want a Christian, as well as *Cesar* doth want a customer? Surely, we muſt needs haue leauue of *Cesar* to ſerue Christ. *Cesar* is not greater then Christ, and therefore euē by demonstration, Christ muſt be firſt waited on. As for thoſe that thiñke, that the worſhipping of *Baal* and of God will ſtand together, and that wee may ſerue Christ and *Cesar*, profit and religion: the errore for the groſenesſe is not worthie conuictiōn, for it is a maniſt halting. The very commandement ſheweth vs, that we muſt be knit to God, as a man iſ to his wife: It is a poſſeſſion in priuate and not in common; iſ we do not ſo, iealousie will arife. But may not God and *Cesar* be ſerued together? It may be ſo, iſ they both command one thing: but I would wiſh a mans eye in the obedience be ſtill vpon God. For ſurely

if God and *Cesar* be followed in one thing; it is hard to say, how we stand affected, whether we follow God or *Cesar*. And for this cause the Lord is faine often to pull off the visard of hypocrisy herein, that when God and *Cesar* haue parted companies, it may be seene how manie thousands go after *Cesar*, and how scarce seuen follow the Lord. And if when God needeth, his glorie needeth; when his glorie needeth, his Church needeth: it is sure, that rather then the Church should need, *Cesar* must tarie and give place. It is better that *Cesar* should vwant an auditor than Christ an inheritor: if Church and common wealth want at once, it is better the common wealth should want, than Christ should be left destitute of his seruants. Let vs therefore waite on Christ, not onely a mile or two out of the towne, but euen to the riuers of Babel: and not onely so far, as wee can with the Capernaits conceiue Christ with reason, but euen to the resisting with bloud, not Christ as a king, but as Christ to the barre, we must not with *Peter* follow along to see, what vwill become of him, but hard at the heeles to the bar of iudgement, and to beare his crosse with *Simon* also if need so be, euen through the lane of reproches, though wee see many pillars to fall away and to become flat Apostataes, through the ranke of false opinions, and though iniquitie so get the upper hand, that there seemeth no religion to be left.

¶ 3 Then we maybe sayd to walke after Christ, when as it is sayd *Job*. 13. we haue troden his footesteps, when our steps stand as Christ his steps, that is, when our paces stand as Christ his paces and not contrary to Christ, but agreeing with Christ in well doing. The best signe for our gouernment is to haue Christ and his word in our eies. But some through the bleared sight of their consciences are afraid, that Christ should looke behind, and see them for going backward, yea if they doe but dreame of him, if they see but *Paul* or some good man, they are afraide. But if we haue the peace and testimonie of a good conscience, wee will desire that Christ would espie vs out, as hee did *Nathaniell*, and others of his Saints.

How we must follow Christ.

Certaine indices to know whether we iourney to heauen or no.

14 There bee some notable markes, whereby wee shall knowe, whether our trauaile bee to heauen or hell. First though a man bee so close, that hee will not open the way, whither hee is purposed to trauaile, yet a man shal espie his intent by marking, whither he sendeth his carriage: if our carriage follow the flesh, to the flesh wee goe, if it follow the spirite, to the spirite it will carie vs, Galat. 6. If a man wil conceale his intent, yet one may discerne it by his inquiring of this way or that way. If he aske, how he may goe to Canaan, and which is the way through the wildernes, it is an argument he is going to the promised land. Thirdly though he would keep his iourney never so priuily, yet he is bewrayed, if when a man speakes against his countrie, and dispraise the prince or people thereof, he begin to be grieved, and take offence at it. So if when men disgrace God his word, speake euill of the way of the Lord, reproch his Saints, we finde our selues moued and not able to containe our selues from reprehension, it is a token, we are going to heauenward.

Seing we must follow Christ, we had better follow to salvation than to destruction.

15 Oh that men would feare and follow the Lord: well followe we must one way or other. If wee will not followe the shepheard to the folde, we must followe the butcher to the shambles. If we will go to the shambles rather then to the folde, we are beasts in deede, and as the case is with vs, worse then beasts. But men heere haue gotten an olde distinction, They say they will one day seeke the Lord, that is when they are not able to turne their sicke bones on their beds, but seeing they offer their old sinewes to the Lord, hee will leaue them, and they shall seek, but they shal not finde.

CHAP. 31.
Of Gods free Grace, iustice, and mercie, and how wee may trie our loue to God.



Od faith, the Apostle, is a consuming fire, Heb. 12, 29. Fire and water are mercilesse, who shal quench him, when he burneth? There is nothing so cold as lead, and nothing so scalding, if it be heated:

heated: there is nothing so blunt as yron; if it be sharped, nothing so sharpe: there is nothing so calme as the sea, in a boisterous weather nothing so tempestuous: nothing so mercifull as God, and if he be prouoked, nothing so terrible to sinners. And if his mercie were seuen times more then it is, I knowe and am sure, that he is prouoked. Well, as the Lord will haue his power knownen in creating the world, and his wisedome in gouerning, and his truth in his word, and his mercie in redeeming mankinde, so necessarily must his iustice bee knownen in punishing, especially those, whose seeing his creatures marke them not, feeling his gouernance acknowledge it not, hauing his word regard it not, enjoying his mercies in ful measure, wilfully refut them all. If we so lie vnder sinne, and fancie to our selues the Gospell &c promises, and mercie, we deceiue our selues, for as those that haue the fruites of the spirite, haue no lawe written against them; so they, that haue not such fruites, haue no Gospell written for them. It is not the vniust man, that shall liue by faith (for he lyeth vnder the law) but the iust. Galat. 3. 23. Might not a man, thinke you, pen a Psalme of as many verses, wherin the foote might run in this tenour, *For his iustice endureth for ever,* as David had done of his mercie Psal. 136. The Lord wil nor part from any drop of his mercie to the which first haue not been swallowed vp of his iudgments, which haue not laboured and been heauy laden, which haue not been locked vp in hell for a season, and felt for a time the fire thereof in their bones, which haue not been baptizied with the baptisme of their owne teares. Hee that feeles not these things in some measure here, else where hee shall feele them. It is the iudgement of Abraham. The deuils policie in youth, in health, in prosperitie isto sing vs songs of God his mercie: but in age, in sicknes, in tribulatiō vpon thy death bed he will make such reasons for his iustice, as we shall never be able to answere. Wherefore the Lord hath (to make it more terrible in our eies) put vpon it the name of his most wrathfull indignation, fierce and heauie displeasure. It is not for vs, as we doe, to put the remembrance of this farr from

vs, or to shifft it lightly by turning ouer to a psalme of mercy, but to terrifie our owne soules with it, and to cast our selues downe with the trembling consideration of his iudgements. Of one example without a precept nothing is to be concluded, and therefore in great wisedome that men at the last gaspe should not vtterly despaire, the Lord hath left vs but one exâple of exceeding & extraordinarie mercie by sauing the theefe on the crosse by faith onely : yet the peruersnes of al ournature may be seen by this, in that this one serueth vs to loosenes of life in hope of the like, whereas we might better reason, that it is but one and that extraordinarie, and that besides this one there is not one moe in all the Bible; and that for this one that sped, a thousand thousands haue missed : and what follie is it to put our selues in a way, where so manie haue miscarried? To put our selues in the hand of that Phystition, that hath murthered so many, going cleane againt our owne sense and reason, whereas in other causes we alwayes leane to that which is most ordinarie, and conclude not the spring of one swallow. It is as if a man should spur his asse, whiles he spake, because *Balaams* asse did once speake: so grossely hath the diuell bewitched vs. And yet, if we mark in that example which the diuell so oft tempteth vs with, we shal see euē in that little time he liued sundry good works, as manie as in that time and case could bee required:

**Notes and
marks of faith
in the theefe
on the crosse.**

first, prayer: secondly: confession: thirdly, glorifying of Christ, fourthly, humilitie, remember mee: fiftly, reproving of his fellow: sixtly, acknowledging of his owne deserts: seventhly patience. And it is to be thought by these few, that if he had liued, he would not haue bene behind any of the Saints. The roote being holy, the brâches must needs be like vnto it. My sentence is, that a man lying now at the point of death, hauing the snares of death vpon him; in that straight of feare and paine may haue a sorrow for his life past, but because the weaknes offlesh & the bitternes of death doth most commonly procure it, we ought to suspect our selues if we never sorrow till then. And therefore let vs store our selues with good things against the euill day come vpon vs, for our life

life past: for as that man, which in his health and good success hath been diligent to feare God, and to do good, seeth in his sicknes an vnpeakeable comfort, which he would not misse for all the world, and a mighty boldnes to speake vnto God, towards whom he knoweth he hath not been vnkind, doth not feare at all: so that man, which whiles the world prospered with him, never thought of God, nor regarded his word, nor the preaching thereof, when the visitation of our Lord is vpon him, when God shall take his soule from him, his case is most miserable, feeling no comfort, nor daring to speake to God, whom he hath neglected. And sorrow such a one never so much, yet he doubteth, and must needs doubt, for that he knoweth not, whether his remorse be of the lothsonnes of sin, or for the feare of death, and whether he be humbled before the Lord, or before sicknes. It is good policie to print his iudgements first in our bowels, & to diet our selues more sparingly with his mercies, lest making vp our sinnes in the remembrance of his mercies, they breake forth and flame to our confusion in bodie and soule euerlastingly, Eccl. 12. Psal. 73. Heb. 12. Rom. 11. Thy iudgements are as the great deeps. Then to feare God when he sheweth mercie, and to loue him when he executeith iudgements are two hard things, yet necessarie. Howsoever God doth now forbear, he will not do so alwayes, but he will set him downe in his iudgement seat and thorne of justice, and our chiese care must be, how we may appeare without feare and trembling before him. This is it that we must thinke of at midnight, what we shall answer that dreadfull judge, when he shall aske for our account. Let vs set him before our eyes, not as our fond braine is wont to imagine of him, but as the Scriptures describe him. When he will arise to commaund the Angell to blow his trumpe: such a God as the Seraphins bide their faces at his glorie; at whose presence the mountaines smoke and melt away; whose wrath shall shake the foundations of the earth; who ouertaketh the wise in their policie; who will not account the guiltie innocent; whose iudgements all our innocencie is as a stained cloth; whose iudgements

How to pre-
pare our
selues against
the daye of
death and
judgement.

Since the Angels themselves dare not call for ; whose iudgement when it is once kindled, burneth to the bottome of hell. Let this God take his place , let him trie our hearts, and examine our thoughts ; let him call for the account and take this reckoning : let vs thinke how we shall stand before him quietly with peace of conscience, who is it that can do it, Esa. 33. 4. Let him of vs come forth. Alas none shall dare to do it. If the Lord in his owne person should appeare vnto vs without Christ a Redeemer, we should fly from him with horrour and feare, and never be able to stand in his sight.

2 He that searcheth the maiestie of God, shall be ouerwhelmed with glorie, but he that searcheth out the mercie, how much more shall he be ouerwhelmed of it ? His iudgements be as a great deepe, but the deepe of his mercie swalowes vp that deepe. Wherefore well sayd *Chrisostom*, Great is the hell of my sinnes, but greater is the deepnesse of thy mercie & God. The Scriptures attribute to Gods mercie all dimensions. First, depth; it fetched *Danids* soule from the neathermost hell, ergo it reacheth thither. Secondly, breadth; for that setteth our sinnes as farre from vs, as the East is from the West. Thirdly, length; for it extendeth it selfe not to the cloudes onely, but to the starres, which (as *Iob* saith) are not cleane in his sight, yea euen to the Angels, in whom he hath found folly, so that but for his mercie they could not abide his triall. Nay God is able to forgiue vs more, then we are able to sinne. And indeed mercie is the gate of the Almighty. By no other qualitie of his can we bee suffered to haue entrance or to approch vnto him. All other things hath the Lord done in measure, number , and weight, sauing his mercie in our redemption, wherein without measure and beyond all number and weight he was mercifull: two drops of bloud had been sufficient, or one cup of his bloud, but the whip pierced his skinne, the thornes his flesh , the nayles his bones, the speare his heart, and his verie soule was made a sacrifice for sinne.

3 When we loose an outward benefite, we must not so thinke of it as of the losse of Gods fauour: but what do blind people

people regard Gods grace? So they haue plentie of corne and oyle, they respect not the losse of their soules: whereas if all the creatures of the world, shoulde weepe for the losse but of one soule, it were too little. Yet our people, so desire of ri- they may eate of the Lords bread, and enioy the fat of the ches. earth, care not whether the Lord shew a lightsome, or a fearefull countenance vpon them. Wherfore, because we set so little by that which the Lord sets at so high a price, the Lord will take from vs that which we esteeme so highly, and bring vpon vs some sodaine desolation.

4. We must euer desire the first fruites of the Spirit, but hauing attained the first beginnings of Gods grace, wee 2.Pet. 3.18. must euer waite for the increase of it by degrees.

5. When we haue receiued mortification and sanctification as hanfels of Gods mercies, then may we hope for heauen: for they that haue receiued grace, shall also receive glorie.

6. The graces of God are not in his children as morning mistes, but as well builded towers to continue all assauks. Perseverance.

7. Diuersitie of gifts should not make vs disagree, nor to envy one another, but rather should bind vs in loue to embrace one another, that so we might be profitable one to another.

8. The Lord hath such respect to his glorie that hee will giue gifts when he might iustly punish, therfore wee ought not so much to reioyce in the possession of earthly blessings: for the Lord giueth manie blessings to stop the mouthes of vnbeleeuers, and to call sinners to repentance: which if they neglect, then assuredly the Lords wrath will be more fierce against them. The wicked haue no cause to reioyce, in that the Lord smites them not, for he lets them prosper for a while, that their condemnation may bee more iust when it commeth. Trie thy selfe thus: if thou profitest by Gods correction, it is a signe of grace: againe, if by his patience thou takest (as a good sonne) occasion to repente, and dost studie to come out of thy sinne, it is likewise a good argument of Gods fauour.

Rom. 2.4.

Gods pati-
ence.

9 God is slow to wrath, yet let vs euer remember that albeit he suffered Israell long, yet at the last he destroyed them all, that none of the vnbelieuers entered into the promised land. Wherefore we may not conclude, that because the Lord punisched not as yet, therefore hee will not punish at all; but consider that all such as respect not his mercies in time, shall at the last feele his iustice.

How we may
trie our loue
to God, or ra-
ther to the
world.

10 The thing loued is much desired and sought after, whereby we may take a triall of our loue to God, or of our loue to the world. First looke, what we loue in deed, wee spend much time in it, and can be content to afford houres, dayes, weeks, yeares, yea and ages too in it. And yet with all the contentious we may, we get not to the worship of God, *Danids* seuen times a day, nor his morning, noonetide, and evening practises, hardly we afford the Lord his Sabbath. Secondly wee bestow our thoughts and our affecti-
ons much and liberally on the thing we loue: the Apostles were so troubled with bread, that they could not vnder-
stand Christ speaking of the leauen of hypocrisie. Thirdly,
our loue to a thing is shewed, when we are skilfull and pain-
full in commending the thing loued. The Spouse in the song
of *Solomon* was verie perfect in setting forth the parts of her
beloued: she knew the time of his going, she was acquaint-
ed with his attire: she was rauished with his beautie: shee
was priuie to his comming to her. Men shew forth their
loue to earthly things in their great skill in buying and sel-
ling, *Amos*. 8. in the signes of heauen and colours of the skie
Math. 16. in our statutes and pennall lawes, *Micah. 6.*
but in the law of God they bee scarsly wained. Fourthly, a
man shall see his loue by his great zeale, whereby he is car-
ried to bring the thing to good that he loueth, as *Esay 9.7.*
when the zeale of the Lord is said to bring our redemption
to passe. Certainly, euery man is eaten vp with one zeale or
other. The godly seeke gaine by honest meanes ifthey
can, but rather then the wicked will looſe their gaine, away
with honestie, away, say they, with Christ, as *Iudas*. Fifthly,
the great rejoicing which we haue, bewrayeth our loue, as

David

David, doth Psal. 4.7. after that he had desired the countenance of the Lord, he saith, he had more ioy of heart, then they of the world had, when their wheat and their wine did abound. But immortalitie the blessing of the right hande is lesse esteemed among vs, then riches, which are the blessings but on the left hande, Proverbs. 3. Blessed in deede are the people, which are in such a case, but more blessed are the people, which haue the Lord for their God. Sixtly *what we feare to forgoe*, that we loue to haue. *Pilat* cared not to forgoe Christ, but he was afraide to loose *Casars* fauour. Lastly we loue that wel, which we are grieved to part with, so did the young man in the gospell shew his loue to riches, who hauing a discipleship, offered himselfe freely; but whē hee saw he shold forgoe all he had, he rather forsooke Christ then his riches. We must looke where we loue. The purest thing mingled with an impure and base thing is made most corrupt, as golde mingled with dross, wine mixed with water, what more precious then the soule of man remaining pure? what more base being corrupted with the mixture of the vilest things, then it? The world knoweth no good but riches, which are yet not sorprely good, for God himselfe possesseth neither golde nor siluer, and if they were thinges merely good, he would not want them, because he hath all good that is, those things, which are alwaies good.

Christ is not as a Welllocked vp or drie spring head, but an open and plentifull fountaine, from whence streames on every side to the lowest vallies, the pleasaunt riuers of grace.

C H A P. 32.

Of Gods wrath, and iustice, and mercie.

Here are three things which doe slake our paines in this life, mitigation, hope, and comfort, but none of these can helpe in hell. For the first wee knowe the rich man could not haue a drop of water. In this life, it may fall out, that a man that whippeth vs an whole day long may be wearie, but our tormentors in

6
7

The paines of
hell are end-
lesse, eatelesse,
and hopelesse,

hell are spirits, and therefore neuer wearie. Againe if such whippers in this life should neuer waxe wearie in whipping vs, yet it may be they shal kill vs, or at the least leaue vs numb and senselesse, but in hell though our bodies continually burne, yet shall they neuer cōsume: Thirdly on earth, though neither tormentors waxe wearie, nor we tormented be consumed, yet the whippes and instruments would ware and waste, and should haue some ease that way: but hell fire is vnquenchable, and the worme of conscience vnsatiable; and therefore no hope of mitigation. But what comfort is there in hell? If the sight of the pleasures lost, which they might haue had, if the beholding of our enemies aduanced into that glorie, which we could not denie to them, and wish for our selues, if the entring into paine and shame euē before our aduersaries, whom we hate, and in whose sight wee would be better esteemed, doe increase the paines of the sufferers, then all these shew there is little comfort in hell. First the damned shall be within the hearing of this, which they haue lost, *Come ye blessed of my father;* and the godly shal be within the hearing of this to the damned, *Goe ye cursed into ever-lasting fire.* The wicked in deede shal remember their pleasures, they had on earth, but to the increase of their woe, for it is a double miserie to haue been happie, & now to haue lost it. The olde man in the comedie saith, I haue a sonne, nay, alas, I haue had a sonne. The wicked, I say shall wish then, that they had heard the word of the Lord, & that wil be another discōfort. Last of all they shal be in the hands of the diuel their enemie, and he shall torment them euen in the sight of the godly, whom they hated as their enemis; the diuell plaied with them in this world, but bee will not plaise with them in his kingdome, and therefore there is no comfort. The last helpe is hope, and but for that, they say, the heart would brust, and surely for any hope in hell their harts may burst in d̄ad. Oh saith a heathen māhoping for release in time, god shal also give an end to these euils. But here is our hope of end, for the inhabitants of this place are immortall, so that though they haue but one good thing which

is immortalitie, yet even that is such a thing, as makes their paines the greater: what availeth it to knowe these thinges, if the Lord doth not keep vs from them. Feare them therfore before hand, and ye shall escape them, neglect them, and ye shall fall into them. No man is so deepe in hell, as he, that least thought of these thinges. And if the speech of this be so vnpleasant vnto you, what thinke you, will it bee to them that shall feele it. Well though we were not told, and if I should hold my peace, the fire burns still, and if ye neglect to heare of it, by experiance ye shall feele it.

Note.

Of the wrath
of God.

2. When we are to speake of the displeasure of the Lord, we are so become humble suiters to God, that he would reueile more to the hearts of men by his spirite, then the mouth of man is able to deliuer. For the tearmes of wrath & fire are not able to vter the depth of the iudgements of God, though for our capacitie he can vse no words more vehement to vs. For as in expressing the power of God, the highest name we can reach vnto, is to call him King; so to expresse his anger he often chalengeth to himselfe the title of wrath, whereby he sheweth to vs nothing else, but that hee is purpose to plaine the part of an angry one, as if in deed he were angrie: and though it be true, that we finde no such affectiōs fall into the Lord, yet because we cannot otherwise imagine how he should be revenged on the vngodly, he is content to instruct vs herein by the name of an angrie God. And in deed it is the purpose of the Lord in such places to shew his justice to men: but because to say the Lord is iust, moueth too little, he sometimes saith he is angrie, to moue vs more effectually, out of this attribute of the Lord wee may make our profitte. First nothing in the world, no kinde of word setteth out the vyle nature of sinne more then this doth, to say our sins make the Lord angrie. It carrieth some force to saye, that sinne is the worke of the fleshe, to call it the worke of darkenesse, the worke of the duell, and all these are effectuall: but none of them is able to come into the balance of comparison with this one, that it moueth the Lord to wrath, because though it be not possible, that God should bee angrie, yet if it were possible

If any thing
cause the
Lord to be
angry it is sin.

If any thing possible, that any thing should doe it, it is sinne. Secondly I woulde haue no man henceforth perswade himselfe, that God will be a proctour of his sinne, or that he will giue him pillowes to ease, bolsters to hold out, or curtaines to couer his sin, for sin moues the Lord to wrath. He could not leauie sinne vnpunished in *Daniel* his chosen, may hee would not spare his whole Church the people of Israell frō punishment, & therefore he will not beare with one particular member. Leauie men and come to Christ, who though hee had committed no sinne, yet because he tooke vppon him our sinne, how was hee punished, though hee liued in all obedience, first in heauen, and then in earth, yet when he came to death, how bitter was that cup of wrath to him? If God then did not beare with sinne in his sonne beeing but imputed vnto him, he will not be a bearer of vs in sinne, hauing to the full committed it, but wee may well make our accomptes, come sinne, come wrath. Thirdly if the Lord be angrie with our inuentions, which do not hurt him (for though kings did incampe themselues against him, hee would laugh them to scorne) then had we neede to be angrie with our sinnes, because they will else throw vs downe into hell. If this word *Wrath* now will not moue vs, surely it would not moue vs to see the mountaine of smoke, as that of Sinai.

3 Grieuous is the paine and vntollerable is the griefe of hell fire, to be burned is the most grieuous & painfull death that can be, it is terrible to euery part of the bodie for a man to feele his bloud and his fat to drop away from him. If wee were threatened to hold our hand ouer a fire of wood, it would make vs doe any thing, yea thinges vnlawfull to auoide it, without Gods especiall grace assiting vs : but alas this is nothing to hell fire, and yet wee will not auoide sinne, which will kindle a fire vnguentable, and our bodies shall never bee consumed. *Nebuchadnezzar* had 27. prouinces, *Daniel* 3. and yet but three men among all them refused to fall downe to worship the golden image for feare of fire. But wee neede not goe to *Nebuchadnezzar's* time, we may look backe but into *Queene Maries*

Maries time & see manie that for feare of fire did vnder goe things vnlawfull against their owne conscience to their despaire. And yet this was but a materiall fire, but of the Lords fire we must conceaue otherwise. In Esay hee sayth, he will haue it made with pitch to make it noisome to our members, and he will haue a riuier of brimstone to feede it, that it shal not be drawen drie. If this be the reward of our neglect, why doe wee heape to our selues, an heape of chaffe? if fire come, why wil we be as stubble? If this argument, this firie argument wil not cause vs to feare, nothing wil cause vs. If (as it is said) in the schoole nothing moueth more then that, which hath both reason and sense, the surely fite may moue vs, which both reason & sense do cause vs so to feare. More plainlye, there are but three thinges in the world, which will bring a man from wickednes, shame, griefe, and feare: Shame preuaileth a litle now a daies, because there be so manie wicked, that will couer anothers shame: and griefe is put to silence, for if that coine, we say it is an humour, and whether it be so or no, they will drive it away, if they can, with merie companie. But when it comes to feare, no mirth wil serue the purpose, as wee see in malefactours condemned to death, no mirth will make them merie. Nay the most sluggish beast the Asse, and though yee beate him, vntill he die, ye shall not get him to go into the fire for feare, and yet we more vnensible then any beast, will not bee moued a whit. And this fire of the Lord is sodaine, and continuall in that daie, when no *Territus* can stand vs in stead to plead for vs, no bribe will be able to speake for vs, for that will bee a terrible day for all bribers. But suppose hee would take a bribe, what bribe wilt thou giue him for the sin of thy soule? The whole world is not inough, but though it were, the whole world shall bee destroyed, how then canst thou give it?

4 If wee will be truly prouoked to mercie, first let vs looke to the Lord himselfe, whatsoever he can doe, there is mercie with him. All his wayes, saith the Prophet, are mercie: he hath stepped no where, in heauen, in earth, or in the seas, but the Lord hath left some print of his mercie behind him

Why mercy is
to be loued.

him, if we could follow him in those paths hee went in. Secondly, the earth doth not onely receive this print of Gods mercie, but repayes mercie to vs againe: and surely, if the creatures should not be mercifull to vs, men were in an euill case. Now because all mercie consisteth either in giuing or forgiwing; and there is no mercie but it is in one of these two, therefore in respect of both these we shall see how the Lord esteemes it.

First, for the mercie of forgiuenesse, Matth. 6. our Sauour Christ his aduise is, that if we please God in this kind of mercie, euen in the immediate worship of his name, he is content to breake off all his right to himselfe, that we might pay this debt of mercy to our brethren, which is more acceptable to the Lord, then any kind of sacrifice whatsoeuer. And surely all our sacrifices tend to this one sacrifice of mercie, & therefore mercie is better then all other sacrifices. So that this pension is so gratafull to the Lord, that performance of this shall stay all other. On the other side, when this is not done we see, Matth. 18. the bringing of our selues in debt with the Lord, euen to the summe of a thousand talents doth not so much grieue him, as the retaying of this pension from the Lord, where for the seruantes debt no maner of euill words are giuen, but all is forgiuen, but after when this seruant denies the pension of mercy, then the Lord takes the matter hotly, and the other debt did not so much grieue him as this. But to examin these things in the ballance of our owne reason: if two men are to passe by a place, where lies no small danger by reason of the hote pursuit of their enemies, and one of them going ouer by a bridge escapeth, and when this other is to escape by the same meanes, he drawes vp the bridge after him, as not content the other should be deliuerner with him, we would condemne this fact. The same is our case: wee escape sinne the common enemy of our soules, onely by the bridge of mercy: and now we are escaped safely, our brother is to come ouer the same bridge, and we pull it vp, this is a singulaire inhumanitie, and a high point of profound malignitie, though the Lord indeede will make him a new bridge of mercie,

how-

Mercie is ei-
ther in giuing
or forgiwing.

Pension of
mercies to be
shewed and
paid to our
brethren.

S.

Note.

howsoeuer we shew our malicious mind. Now to come to our selues: whether is it not vsuall with vs to sacrifice with Cain, and yet to knock *Abel* on the head; and whether we say not, Lord forgiue, but wee forgiue not: we forget, but we forgiue not; we forgiue but we forget not: as it pleaseth vs thus to distinguish? & let these things speake whether we haue mercie or no. And for giuing, which is the other part, that it be certaine, that God shewes his will herein, that hee would haue our bowels opened to the poore, because hee might haue made all rich, as well as one rich, but that he left some poore to trie vs. Hee had enough in store, and could haue made the poorest equal with the richest, but that hee had met with vs, that we neede not to complaine, and say (as some might haply haue done) we want some, to whom we might shew our thankfulnessse. The whole earth is the Lords, and what can we giue him, our weldoing extendeth not to him, he needes it not, we can do him no good, but for his sake ob that we might do good to men. For this cause I Psal.16. say, the Lord hath giuen the poore a bill of his hand for the receiuing of his right, which is due to himselfe, in these words, *What soever men do to one of these little ones, they do it to me.* Neither hath the Lord onely shewed his liking of this kind of mercie, he hath giuen vs reasons why we should so doe, as Luk. 6. *Give and it shall be given to you againe:* these are brethren, and therefore inseparable; if we giue, it shall be giuen vs againe. If then we will drive away famine from the land, wee must giue, so that with this sacrifice the benefite of the whole countrie is purchased. But beside this, Math. 19. it is sayde, *Give to the poore and ye shall have treasure in heaven.* So that we shall not onely haue mercie, if we shew mercie, but the Lord himselfe wil shew himselfe exceedingly thankfull to vs for the same. And yet we see our diffidence herein: And as the feed is not the grounds that receiuers it, but his that sowes it; so that, which is bestowed in mercie, is not so much his, ypon whom the gift is bestowed, but his that bestoweth it. So here is another reason, we must giue because we haue receiued it, the Lord requires nothing but this one,

Giuing.

Mercie to the
poore.

he requires nothing to be giuen, but that we haue receiued
of him, and therefore we see of them that received talents,
the Lord requires nothing to be repaid but his owne. There
is and hath been these many dayes a complaint against the
pastours of the land, because they feed as though they fed
not, and for this there is great hatred against them sprung vp
from the people, which thought it be a iust conceiued wrath,
yet I thinke we measure them not by the right measure, that
is by another measure then we measure our selues by; for we
haue a talent of riches, as they haue a talent of knowledge,
wherein we are as slacke to perorme mercie to the poore,
as they to the ignorant; so that in condemning them, we
condemne our selues. For as it is sure, that the haruest is great
in spirituall things, and there are but few labourers; so in re-
spe&t of temporall things there is as great an haruest, and the
labourers are as few; because as the ignorant people are the
haruest of the learned Ministers, so the poorer sort is the har-
uest of the rich men. Another reason is this, because wee
cannot retaine, it is therefore a good policie to giue, and to
make vs friends of the wicked Mammion. We cannot car-
rie any thing with vs from hence, haue we never so much:

That which goes for currant and good payment in this world is not currant in another.
S. here it is gotten, and here it is gone: and though wee could carry our gold with vs, yet when we come in another world, that which is currant here will stand vs in no steed, for it wil not go for currant there. Well, admit these things could doe vs good, yet we cannot carry them safely with vs, for there are many robbers will mee in the way, and therefore wee must follow the manner of them, that goe by pirates, they carrie not all they haue with them, but they commit all to others of their friends by writings and bils, which we see to be vsed of our exchangers: So then we must carry with vs only our bils, which will stand the spoylers in little steed, though they light vpon them. And surely the Lord hath made the rich his factours and exchangers here on earth, and seeing the Lord hath giuen vs a bill of his hand for that we commit to the poore, we may safely make our claime to all, for this bill will goe with vs, and shall be read eu'en at the judge-

judgement seate, when Christ himselfe shall say, *Look wher
ye have done to one of these, ye have done it to me.* So that it
is good to shew mercie, because otherwise we cannot long
keepe that we haue: and surely if that which is spoken of mer-
cie in the word should be cut off, a great part of the Scrip-
tures should be done away. But among many reasons this
may moue vs to mercie, that in the time of judgement the
Lord will be content to leaue off all other actions of know-
ledge, and truth, &c. and come to this one of mercie. And
albeit the Lord may chalenge the other to , yet because the
speciall clause of judgement shall bee concerning mercie,
we must specially looke to this. To apply this to our selues
I need not, I cannot accuse men, all mens mouthes will con-
demne themselues, the Preachers of the word need not to
bend their braines to find out an accusation for this point,
because all men can do it; and what is more vissuall than this,
mens deuotion growes cold. And indeed there is great
hardnes of heart, there is much complaining, but no redres-
sing , and therefore , seeing the land doth accuse it selfe, I
accuse it not.

5 This is the difference betweene the punishments here
and those in another life: here no vehement punishment is
permanent, there the punishment is euerlasting , and yet
most vehement. Alas that there are no more fit termes to
expresse it. But small perswasion will serue , and a twine
thred will draw him that belongs to God : but if he bee a
child of reprobation, a cable rope will not serue, and though
he should see the smoke and the mountain of fire,yet will he
turne and fowle himself in the mire of sinne like a sow. Take
a man in a fit of a burning ague, and ye shall heare him vtter
such words, and so protest of his paine, as if it were vnsuffe-
table, but this is another maner of ague, and shall vexe vs
more then all the burning agues in the world, and yet it shall
continue. *Pau* alleageth a verie plaine reason why there is
so little mercie among men. Euerie man seekes his owne,
and wee seeke not the things one of another. We forget wee
are members one of another, and therefore the Lord needes

Of the pu-
nishment of
the wicked.

nothing but our owne mouthes to condemne vs. For seeing we call God Father, I would gladly know, by what title wee cal him Father. There is no reason but that Christ is our brother, and he hath made vs the sonnes of God: for there is no fatherhood in God but by brotherhood in Christ. But how is Christ thy brother more then to another, seeing hee hath done as much for another as he hath done for thee? Well, if another hath as good a title to Christ as thou, then he is thy brother too, and if he be thy brother, I say to thee, as *Mala-chie* sayd of the fatherhood, If God be thy father, where is his feare; so if hee be thy brother, where is thy brotherly loue? But Christ hath yet another reason, we are not onely brethren, because God is our father, and Christ our brother, but for that we are as neerely knit in coniunction, as the lims and members of the bodie. So that the cause, why wee shew no mercie is, because we cannot perswade our selues to bee members. Of the primitiue Church and the faithfull congregations gathered by the Apostles it is said, there was but one heart, one will among them, and therfore no doubt but one body; for there can be but one heart in one body, and it were monstrous in one body to haue two hearts. Then the law of members is, that looke what one member receiueth, it receiueth not for it selfe alone, but for all the rest too. The eye it sees not to defend and helpe it selfe alone, but it sees for the hand, for the foote, and for the other parts of the bodie. And so by the law of members, if we haue any thing, we must bestow it on the whole body, and as well on the foote as on the head. Euen so doth one member receive the benefite of another, that as the eye seeth, so all seeth, as the hand writeth, so all writeth; and we know the least benefite or hurt which is in any member is ascribed to the whole bodie, as if but the finger ake, we say, wee haue an ach, if the haile be hurt, we say, we are hurt; if the foot bee whole, wee say we are healed. Then if this affection be not in vs mercifully to impart one to another, as one member is seruiceable to another, mercie is not in vs. If we be grieved for anie, it is but a complaint of the mouth: we can giue him a Lord help him,

him; but Christ did not only see one so, but hee wept ouer him, he wept not only, but touched the very lepros, yea and he healed them. Well, if there be no mercie in vs, with what face can we come to the Lord, & say, Giue vs a kingdome, let thy kingdome come, if we denie to our brethren the gift of so much as of a peece of bread: and how can we looke vp to heauen with any hope to come thither, if wee haue layd vp no store there before hand? God scummeth away the droffe of his Saints by crosses, yet breaketh not his holy couenant with them, but performeth it, through many tribulations which they deserue and pull vpon them selues.

C H A P . 33.

*Teaching vs why we are specially to keepe watch
and ward ouer our hearts.*



O corrupt is the heart, as being the fountaine of all sinfull actions, that although wee shoulde never haue patternes of impietie, yet our owne heart would Ichoole vs sufficiently to the way of destruction. Reproued the be their doctrin, who think that a man is not naturally inclined to euill, or that nature is not wholly inclined to sinne, but that by example and allurement man is corrupted and infected by others. The occasion of euill may be outward, but the cause of it is inward, not of others but in our selues. And good reasons there be therefore, that we shoulde still haue an eye to our hearts. First, our heart doth carrie with it most commonly all our senses, so that nature taught men of the world, that the eye seeth not but the heart, it is not the hand that toucheth, but a certayne force proceeding from the hart, and exercised by the hand, and the heart being dead, though the eye, hand and other members remaine, yet is there neither seeing, nor sense left in the body. From hence it commeth, that great soundes and strange noises are nothing

heard of, our eares attending vpon our hearts, and our hearts being throughly occupied about some other obiect. From hence it is that goodly shewes, able to rauish the sight with delight, are not so much as seene of vs, our eyes being wholly restrained about other thinges whereabout the heart is occupied: yea from hence it is, that we stumble sometime on the plaine ground, and our feete do faile vs in most faire places: our feete attending on our hearts, and our hearts being carried vehemētly vnto some other matter. Although then we ought to keepe with great care our eyes, our eares, and our hands, with all other parts of the bodie, yet it stan-deth vs in hand to keep diligent watch and ward ouer our heartes, by which all the other partes are moderated and ruled. Another reason why we shoulde haue speciall regard to our hearts, is because they make or marre all our actions. If the heart be pure, all our actions are pure, through Christ, though some defectes be mixed therewith: if our heartes bee not sound but corrupt, then the things in their owne nature good, by vs are made impure and corrupt. It is without all controuersie, that it is our corrupt nature which corrupteth vs, either to be slacke in waldoing, or to leaue a good thing altogether vndone, to be so prone to euildoing, or to rest too securely in it being done. And albeit manie occasions may be pretended to stay vs from good, which may seeme to carry some shew of good, yet they are deceiuing corruptions, and full of rotteness at the core, as experiance proueth. Some are kept backe from catechising of their family, because they would not bee made the by-talke of the people, they would not men shoulde talke of them, and terme them a precise companie. Some go aloofe and walke along from pure zeale in good works, that they might retaine their libertie in buying and selling, and so better take order for domesticall expences, which they thinke would fall to the ground, if God shoulde be purely worshipped. And indeede every thing creepeth vnder colour of a good thing, and they will turne out nothing naked, but with one ragged reason or other, although their pretences be of an ill die, or their rea-
son

son not able to keepe them from any iniurie of the weather whatsoeuer. They are carried away with the deceiuablenes of sinne, their corruption deceiueth them, they are begui-<sup>Cansam pro
ren causa.</sup>led with the diuels sophistry in putting that for a cause which is no cause at all. But this hypocrisie of heart may appeare not only in not doing of good, which we shold do, but also in doing of good otherwise then we ought to do. To leau sinne in it owne nature is a commendable thing, but if wee do it for feare of punishment, or for shame of the world, rather then for conscience of sinne, it is not at all praiseworthy. The adulterer may restraine his loathsome and sinfull action not for that he feareth to defile himselfe with sinne in the sight of God, but because he wold not bee knowne to haue sinned in the sight of the world: the theefe may surcease from actuall theft for feare of the law, and to auoyd the gallowes: but neither of these haue repented of their sin, though after a sort they haue left their sinne. This is manifest, in that they leau not euerie sinne, as true repentance doth, without all exception or dispensation, but only those bloudy fa-^cc_sed sins, which ciuill discipline censureth with shame and sufferings, as murther, treason, adultery and theft, making no bones to commit sins as grieuous before God, though not so punishable before men, as are swearing, prophaning of the Sabbath, lying, drunckenes, and such like, which sinnes if they were worthy of imprisonment by law, either men must change their accustomed course, or all the prisons in the realme would not be able to receiue the offendours. Such men leарne the common statutes and penall lawes of the land, the lawes of the Lord, the statutes of the Highest they will leарne hereafter. If they had a conscience of sinne, then it should be in vniuersall, not in particular, because one sinne is as grieuous to the Lord as another, and no sinne must haue a placard before his presence. Other wil leau sinne, because ^{Consc}ience of they haue beeene in seruice so long, and spent their bodie so much in sinne, that now(not that their affection is lamed, but because their abilitie is gone) they for feare of some sicknesse will leau it, but if they might run through a new body they

they would runne through their old course againe. Others haue consumed all to feede and cloath sinne, and therefore now because their purse constraineth them, not because the law commandeth them, or the curse feareth them, they count it for husbandrie to stay a while. Others being somewhat politike, thinking it good to get some profit, that may giue longer life to pleasure hereafter, for a while bridle in their wantonnesse, whiles they haue gotten some sure hold of their inheritance, and after, so soone as they haue brought with sorrow their fathers old age to the graue, recōpence the Diuell with their hot pursuit of sinne, much more then they lost in their former sparing of sinne. Others when either for deadnesse of nature, or want of abilitie, or feare of man they dare not, or cannot commit sin in their owne persons, yet they draw ouer as much pleasure as men in their case may do, by commanding and chronicling of their owne sins past, or by laughing in their sleeues at the artificiall sinning of some others present. They can laugh at sinne heartily,

whereby they shew they cannot mourne for sinne heartily: they make a mocke of it, and therefore bewray they haue little conscience of it, and therefore they die in their sinnes, howsoever they haue left their sinnes. To deale carefully in Gods worship, and faithfully with man, are thinges both commanded and commended, and yet to do them without zeale of Gods glorie, and with a care of our vaine glorie, rather to win credite to our selues, then to gaine credite to the Gospell, is neither commended nor commaunded. And yet how many beguile their owne soules herein, it may appeare by so manie frequenters of the word, and so few fruitfull hearers of the word: if they profite not, it grieues them not, if they remember it not they iest at it, if they cannot speake of it, they scoufe at it, and yet they thinke they bee great protestants. Manie goodly and godly things we may seeme to doe before men, and bee thought to be pettie Angels come out of the cloudes, and yet being imposioned at the heart with vaine glorie, the Lord hath no delight in vs, our owne hearts euē in these glorious workes do accuse vs,

our

Note.
To laugh at
sin what it ar-
gueth.

our consciences doe controll vs; and without repentance, God that is greater then our conscience, will in the end condemn vs. Contrariwise, be our action never so beggarly for want of abilitie, never so deformed for want of beautie in the eyes of man, yet if it commeth from a sincere heart, sound and sincere in the eyes of the Lord, it is acceptable, & through Christ accounted righteousnes vnto vs. If then for sins sake we leauie sin, and leauing sinne repente of sin, and repenting of sin leauie sinne, though the lees of it remaine in vs; if for righteousness sake we labour for righteousness, though an essentiaill righteousness be not inherent in vs, though wee do not all good we loue, but in loue desire to doe it; though we leauie not all sinne we hate, but in hatred of it labour to resist it; the good we doe is accepted, the good we desire to do is imputed, the euill we leauie is discharged, the euill wee desire to leauie shall not be imputed. True it is indeed, no man can say, my heart is vpright, I am pure, if he measure himselfe by the rule of the law, which thing whosoeuer seeth not by his manifold corruptions, as yet he seeth nothing as he should see: yet the children of God may say, their hearts are right within them, when by faith in Christ, and a pure purpose to approue themselues vnto God, their hearts are purified, so as they labour for the death of sinne, though the whole body of sinne be not slaine in them, and labour for true righteousness, though the man of righteousness be not fully fashioned in them. This doctrine then hath two especiall usses, the one to humble vs, the other to comfort vs. Good cause we haue to be humbled by it, seeing it teacheth vs, that the cause of sinne is still in our selues, and cannot be charged vpon any other, as the cause thereof. For if neither our corruption were not, neither Sathan by feare and tyranny, neither the world by preferment and glorie, neither the fleshly delights by subtilitie, neither our enemies by their feares and tyranny, could ever preuale against vs. Christ Iesus was thrise and vehemently assaulted, yet because the Prince of this world could find nothing in him, and all his temptations were as a little arrow shot at a brasen wall, no-

Note.

Temptations.

corruption being in his heart, no guile being found in his lips, they nothing preuailed against him. *Adams* heart was corrupted before *Adams* hand had sinned. Satan doth offer, we doe yeeld vnto our temptations, he is the occasion, but we are the cause of our own woe. The fond sophistry and lyng logicke of theees is here to be withstood, who thinke they wash their hands from all sinne by crying, woe worth such a man, that euer I knew him, for had nothe constrained me and allured mee to sinne, I might haue been farre from this. Againe, great comfort is in this doctrine, by giuing vs this assurance from the Lord, that how weakely soeuer wee walke with God, so it be sincerelie, it is his good pleasure to accompt of vs for good. First tell the deuill (if we haue our hearts vpright with God) that we will be aduersaries to our owne corruption, that we may be fauourers of Gods glorie, he shal be but as a Chirurgio, which launceth our impotumentatio to preserue life, how soeuer he purposed to haue gored vs to the hart and to haue deprived vs of life. Let vs see this in *Ioseph* and *Danid* both men of one mould, renewed by one spirit, allured to one sin. *Ioseph* a yong man vnmarried, for his person beautifull, for his authoritie a gouernour of his maiesters familie, for his fitnes to commit sinne, prouoked by his owne mistresse, yet grace restraining his corruption, bee withstands her to the face, he resisteth the occasion, he feareth, but subdueth his owne corruption, & so by Gods goodnes obtained a gracious yssue out of his temptation. *Danid* a man now striken in yeares, not so dangerously assaulted with the occasion of sinne in respect of the distance of the place, suffering the occasion offered to his eye, to ioyne in league with that corruption which was in his heart, was so daintely snared, flauishly yeelded, and was fowly conquered. The woman was obiect to his eies, his eye openeth the way to his heart, his heart corrupted his hand, and so that sinne grew to age, and was perfittely accomplished. In what measure wee are regenerate, in what measure wee withstand our corruption, in that measure wee are sure to preuaile against our strongest temptation. And looke how we faile in these, some

Note.

Temptations.

so we lie open to yeeld to our Temptatiōs whatsoeuer. Now to come to a more narrow triall of our selues: we must search out and espie our corrupt nature, cyther by our afflictions, or by our affections. Such is a man as he is in Temptation. If trouble doe not ouer-turne him, if feare cause him not to fall, if Temptation cause him not to deny the truthe; then his heart is vpright, then hath hee cause of comfort: but if for feare he faint, if for troubles he turne away, if in his Temptation he forget his triall, and betray the truthe, his heart is not vpright with God, he is in the gall of bitternes, he giues occasion of grieve to others, and matters of humbling to his owne conscience. There is a certayne disease common to al men, to suffer their eies to wāder, & not to lay the raine vpon their thoughts, but letting them range without check or controlement to al sinne, & lightnes of minde. Thoughts breedē in vs, or stirre in vs a tickling delight & desire to sin.

We must
watch ouer e-
ry motion of
the heart, and
occasion of
the eie.

This Ecclesiast. 11. Salomon goeth about to stoppe, but because it cannot be brought to passe in the children of perdition, therefore in that place hee doth cleere himselfe of their bloud, by bidding thē walke on in the thoughts of their harts.

Of this a father speaking thus, *I did walke in the Cloyster of Spasiabar in myn hearts*: He maketh the walke of his heart much like the *claustro cordis mei*.

Seeth or heareth him, but only he of whom *Augustine speake-*
thē. He that seeth thee, when the candle is light, and when na splendet
the light is out in like manner, him feare. There is also a wal-
king of the eye which is compared to that of *Danid* in the *lucerna extin-*
top of his turret, and to a gallery or place of prospect to see *taet vides te;*
far & nere into the world. A disease incident to this age who
cast their eies into al corners of the earth, suffering them to
seaze vpon any obiect whatsoeuer, wherby they finde mat-
ter to worke vpon. Briefly we are not to yeeld to our affec-
tions, or if we haue yeelded we are not to kindle them, wee
must not gather sticks (as *Jeremie* speaketh) to keepe in the *Inmissae cogita-*
fice. The reason is this, weedes will growe fast enough, and
the suggestions of Sathan int̄ertained & accepted being of-
fered are sufficient to condemne vs.

Qui cum lucer-
vides te: cum
ipsam time.

Inmissae cogita-
siones.

f 816

C H A P. 34.

1692

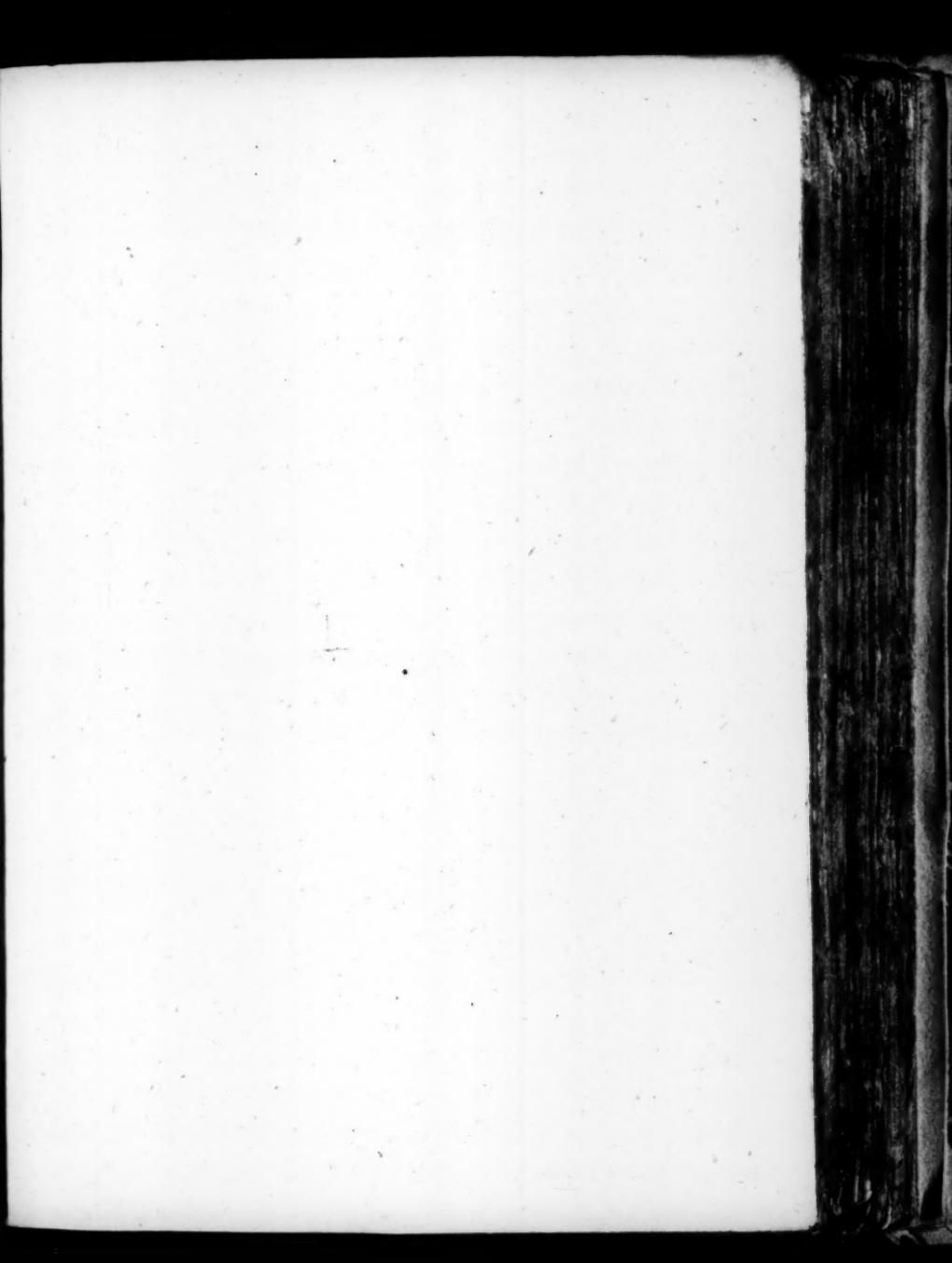
*Where is taught how we must narrowly watch over
our heart, and over our affections
for many causes.*

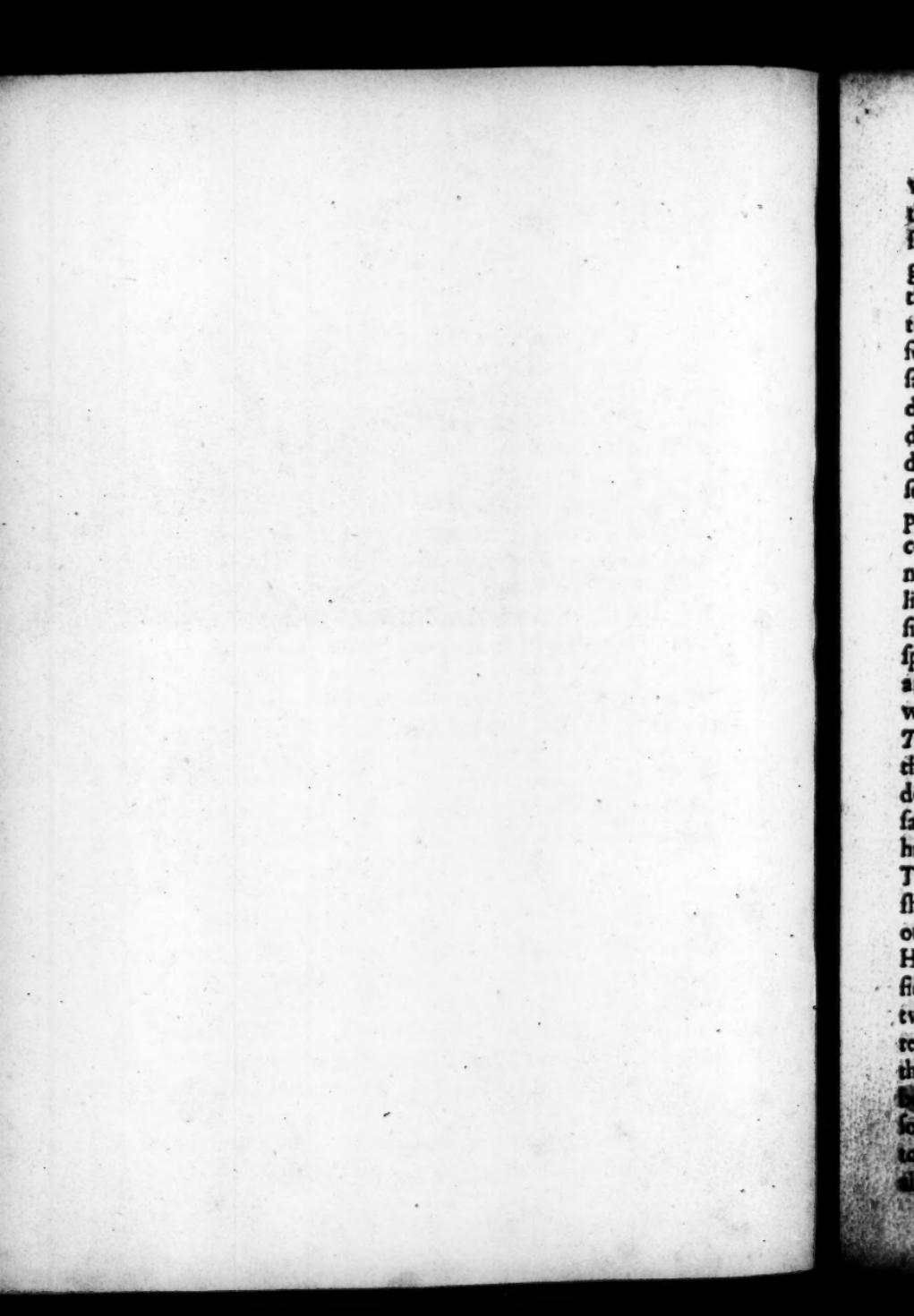
123



He walking in the waies of our owne hart & of the lust of our eies are the two heads of al wickednes, our inward motiōs, & our outward occasiōs must both breed in vs a careful cōscience & warynesse. In the Proverbes, Prophets, & Apostles wee are bidden to restraine our heart and to make a couenant with our eies and the outward sensēs. These thinges are confessed dayly, and amended slowly, whereof followeth that transgression of the law and that vniuersal sicknes, that we dayly confess, there is no health in vs, which all commeth from the waies of our owne hearts. This word walking hath relation vnto an allegorie. For imagine we haue here no naturall citie, Hebr. 11, as we haue not indeede, our countrie being Paradise, from which Adam fel by transgression, and we being here as banished, as Augustine calleth vs, haue receiued a newe title in Christ, who was content to set ouer his owne right by purchase vngtows. Whereupon it is presupposed, that we haue the naturall affection, which every man hath to his owne countrie, thorough a wildernes, wherein are many waies brought shortly to these two : of the one David speaketh Psal. 119. I will run the way of thy commandements ; and this is the right way, we may well run in it. The second way is the way of our owne hearts; and this is the euill-way, whether it bee by the right hand in sinning outwardly & in sight, or in sinning secretly, on the left hand. If wee meane to come to Paradise, we must leaue this way and walke the other waye, for this will leade vs to iudgement. Eccle. 11. 9. In this way are three thinges to be considered alluding to the peregrination of the Israelites through the wildernes. The first is the

Bernard, quid
est cor tuum, ni-
scilicet tuas matr'
Dibil itaque
ponit Deus nif
voluntatem,
telle hanc &
infernū non
arri.





when a man conceaueith a pleasure in these imaginations, so
that the very sent of them delighteth him ; for they carry the
smell of them in themselves ; and enen as the rauens will not
goe farre from the dead carcase, though a man bee with it,
they wil be sure to be within sent of it. After comes a desyre of
taking fruit of it, by wishing, I wold I might, as also a con-
sent of the will, and that is with God a full action, as Christ
saith to *Iudas*, what thou doſt, do quickly, when as yet as he
did aet nothing outwardly. Next followeth the indeuor and
deuising by all meaneſ pſſible to bring it to passe, as *Iſabel*
did to bring *Naboth* to his death : Then enſueth the act it
ſelue, that is the ſinne of the hands or of the feete, and then
perhaps we doe it ſaſe & often. Then cometh a benummed
conscience, he forgets to be sorrowfull for it, it prickſ him
not. Laſtly followeth, I will ſtand to it, then men will call
light darknes, and darknes light. We may adde boating in
ſinne, ſay what you can, they will doe it, they will doe it to
ſpite you. This is the chaire of the wicked at the iourneys end,
and because they ſhould not bee without a cuſtione, if you
will haue any thing else, the next is damnation. Peter ſaith,
Their damnation is nigh. This is the meafeure of the age of Sa-
than ; this is the ladder, or these be the ſteps to hell : yet God
doth not marke every declining of man, but as the Apostle
ſaith, he ouerlooketh the, & they are but in the regeneratiō
to humble them, and to make them confeſſe the grace of God.
Touching these thoughts, Let there be two rules, what wee
ſhame to ſpeake, let vs be ashamed to thinke, hec that ſeeth
our thoughts knoweth what we are. I remember in the new
Historie of Scotland, there is mention made of a controver-
ſie betwenee Scotland and Ireland, for a certaine Isle bee-
tweene them both. After much ado they put it to the de-
terminatiō of a wiſe Frenchman, whose judgment was, that
they ſhould put a ſnake in it, be it liued, the ground ſhould
belong to Scotland. I ſpeak it in this respect, that if the ſe-
loned & venemous thoughts do liue in our hearts, it is ſig-
ne, your heart belongeth to that countrie, which they ap-
per. If they die preſently in our hearts, it is well. It be-

Sealed by order.

S.

houeth vs to haue a present striuing against them, & if they yet remaine, an indignation, a feare, and a crying to God to tell him, that we are troubled with them. Heere wee must outreach and vnteach a foolish speech, that is common amonck vs. Thought is free, No, thy cogitations by iust title be the seruants of the Lord. *Bernard* saith, Justly doth hee challeng my heart, which gaue his owne heart to be pierced for me. Therefore we must vse them wisely, we must walke no longer after our owne hearts, but we must striue, and that before reason be corrupted, for then it is harde to restraine. There must be a waching of the heart. This is the burthen of the Lord, as the Israelites were wont to say, when they went to Jeremias sermon, this fellowe will haue our thoughts.

Faith contra-
ry to reason.

Hope contra-
rie to experi-
ence.

Faith must lay violence on reason, for what is faith but a contrarietie to reason? and what is hope, but a contrarietie to experience? But we must haue reason determine as well as the word. Many will not be Christ his disciples, because they must follow Christ, they will be maister with him. But *David* saith, lead mee O Lord. Me thinketh, when I reade his speech, he standeth as if he were blinde, and holdeth out his hand, and cryeth, leade me, O Lord.

2 This is the beginning of a conuerstion, to forsake our selues to follow the Lord. *Paul*, when he was vnhorst, said *Lord what shall I do?* The Iayler when hee was moued, and saw the prison doore open, sayd: *What shall I do? What shall I doe to be fained?* The Jewes being pricked in heart at the preaching of Peter, Act. 2. said, *Men and brethren what shal we do?* At Johns baptisme euerie one came and asked, *What shall we doe?* Where we see reason vnder faith, and experience vnder hope. Manie can commend this or that point in a sermon, and say, it was well handled, because it agreeth with their corrupt affection. God must command what we will, and then we will obey him. But this is the triall, to obey against our owne inclination; els God shal not obey vs, wee shal not obey him. Some will set downe their conclusion, as *Benadab* did, 2.King.20.18. Ierem.42.6. The vile hypocrits said they would doe whatsoeuer God commauded them,

w hether

whether it were good or euill: but in the next chapter, when he had bid them ,they say : This neuer came from God. Others there be, which will not take counsell with *Micah*, but with such as please them. For there bee manie preachers which loose and cast down, as fast as others build: Of whom if a man should aske counsell, whether he should go to the diuell or no, they would say, Go, and prosper. But these I ^{autoxorapibos,} dare say, are condemned of their owne conscience.

3 There are many circumcised to Princes, not to the Lord : they are the circumcision of the King, and of the Queene: they leauie manie grosse sinnes puishable by imprisonment, but to others as great but not penall, they passe ouer. And there be many, who hauing beeene sinners, can recount and talke of siane with a delight, who shew that their hearts neuer bled for them, and that there is yet a foreskinne remaining. There bee some also which will come to the Church, and sit before the Preacher like to the people spoken of in Ezech. who are desirous to know the will of the Lord, and yet if they were examined at the yeares end, they haue profited nothing, here is a foreskinne remaining. Last of all, when God maketh men profite, and they grow into some practise of the meanes, and they can talke as godliily, as if they were perfect: and after all this they become secure, their prepuce or foreskinne growtheth againe, and this is most dangerous.

4 *Moses* in Exod. confesseth of himself that he is a man of vncircumcised lips : so it seemeth there is an vncircumcision of the foreskinne of the lips. And A&t. 7. *Steuen* calleth them men of vncircumcised eares : there is then also an vncircumcision of the eares: *Ierem.* 4. they are commanded to circumcise the fore-skinne of their hearts, so there is an vncircumcision of the heart. By the fore-skinne it is the maner of the Scripture to vnderstand whatsoeuer growtheth within vs, which is an impediment to vs in doing good. A learned writer saith, there is a foreskin in our eares, which the diuell shutteth when we should heare anie good thing, and openeth when anie euill speech is offered, that we may be corrupted

rupted thereby : so in our lips he draweth together the fore-skinne, when we should speake anie good, and openeth it when wee speake anie euill. Such a foreskin is there in our hearts, which he vseth at his own pleasure. In our confession we say, that therefore we do the things we ought not to doe, and do not the things we ought to do, because we follow the deuises & desires of our own hearts. And there is an vniuersall leprosie which hath so ouer-grown vs, that there is no one sound part in vs. It is a hard matter to a worldly, or fleshy minded man to be perswaded of this, for every man thinketh well of his owne wayes, but the Lord pondereth the heart. Pro. 14. & Esay saith, chap. 55. our wayes are not the Lords wayes, & therfore they shall never bring vs to the Lord. And Ier. 10. the prophet makes a proclamation on the Lords behalfe, *If any man will be saved, let him eare his own wayes, &c.* If we wil see this more plainly, let vs see Ge. 6. how the Lord looked on the heart of man, and he saw it set on euil, and that euen that thought that was farthest off was set on euill, and not only set on euill, but wholly euil, & euil all the day long, and all the night long to ifye will. Micah. 2. & Ier. 17. nothing is so euill as the heart, for the heart of man is euill aboue all things. Therefore needfull it is that this foreskin be taken away : not the heart it selfe as God created it, but the foreskinne of the heart, which is a fruite of the first rebellion. For surely vnlesse this heart be altered, let the word be preached, and say the Preachers what they can, all is in vaine. And assuredly this error is in all heretikes in the world, that they are perswaded of some pure naturalities in them still. And thererfore if men will be fruitfull to heare and receiue Gods word, we must labour to circumcise the foreskinne of our hearts. Now the first way to take away this foreskinne is to restraine our thoughts, and not to be deluded with the doting opinion of the world, to think that thoughts are free. Christ gaue not onely his body, but also his heart to be pierced, therefore he may iustly require not onely the body, but even the heart also. For hee that geueth freedome to his thoughts, and treadeth not downe the head of the serpent, when

Verf. 9.

Thoughts not
free.

when sinne is in the infancie, and but weake, hee shall crie at the last, alas I would I had done it, now I cannot. Secondly, we must follow the example of *David* and of the godly, who crie like blind men, standing to begge in the way : *Lead me & Lord in the way of truthe*; whereas men in these dayes, thinke that they know well enough what to doe, and they will desire neither helpe nor counsell. *Paul* when he was conuered, sayd ; *Lord what shall I do ?* And *Act. 2.* the men of Israel crie, *Men and brethren, What shall we do ?* Wee must emptie our selues of all pride of reason, els shall wee never come to faith; for faith is contrarie to reason, so also is hope: as when a man is in great distresse in this world, & yet hopes to inherit a kingdom, surely it is against all feelings, and yet he fighteth in hope. But men are wiser now, to say, If I can fetch it within the compasse of my braine, I will beleue it, which who so doth, hee may cast the bible in the fire, for anie profit hee reapes by it. For pure obedience is to do thinges contrarie to reason : we must cast away reason when wee come to God. Not so saith *Benhadad*, *1. King. 20.* *If they come out for peace take them aline, if they come out for warre, take them aline to*: So men say in themselves, if the word of God sauour it, I will doe it, if not, I will doe it neuerthelesse. So this man desires the Lord to command only whatsoeuer he is willing to doe, whereas he ought to doe whatsoeuer the Lord commaundeth: Wherefore when the Lord commaundeth, let vs cast downe reason, and the vaine lusts of our own hearts, and if thus we circumcise our hearts we shall feare God in true obedience.

5 If the heart be set on a thing, no reason can be made but we haue a fetch beyond it, and no persuasions so strong but we haue crinkes to goe besyde them. The Lord is well pleased with their intents, which prepare their harts to seeke him.

6 When the heart is vpright, though there be some fault: yet the Lord respecteth more the faith and vprightnes of the hart to crowne it, then he doth the fault to curse it: as appeareth in *Rебеса and Jacob* when they stole the blessing, &c.

Note.

7 Paul saith of himselfe that till he knewe the meaning of the last commaundement, *Thou shalt not lust*, he thought well of himselfe, and surely wee shall never know the lawe of God aright, except we knowe the heart is vvholy euill. And we must know withall that the toong is a world of wickednes. And if the toong which is but an instrument of the heart be a world of wickednes, what is the heart whereof all proceedeth that the toong speaketh? Albeit there were no Deuill in the world to tempt vs to euil, nor any euill wrought to take example by, yet there abideth enough in the heart to corrupt the whole man. For there is no euil in the wickedest man of the world but it is in me, and would appeare vnsleſſe the Lord did ſuppreſſe it.

8 He was desirous ſtill to keepe himſelfe from deadnes, and tried his heart with thankfulnes, by ſpeaking ſomwhat (after meate receiuied) to the glory of God, if God gaue any good matter into his minde lo to take it, if every one were ſilent, then to raise vp ſome good occaſion of ſpeaking by reading, or ſinging, which were ſo uſed, that when other thinges came in place to the aforesaid end, they were ſurcealed fro, because cuſtomable ſticking to any thing bringeth leſſe reverence and profit. And among other thinges he was very glad to ſpeake ſomewhat to ſuch, whom he thought after, God might make iſtrument to teach it to others more effectually then he could exprefſe it, which thing hee ſayde we ſhould leарne of the Apostle Paul, 2. Tim. 2. 2.

C H A P. 35.

Of hearing Gods word.

If the Psalmist Psal. 94. coulde make this argument, he that hath planted the eare, ſhall hee not heare, much more may we argue thus: He that hath planted the eare, ſhal not he be heard? Shall not he heare, ſaith David, ſhal not he be heard, ſay we. And ſurely in his creatio
he

he planted the eare to this end, and therefore by the title of creating vs he hath good interest to the eare; but if the title of creation wil not serue, yet in respect that he preserueth vs 1. Creation, continually, which we call his prouidence, that interest may serue: but if that serue neyther, yet *Adam* hauing through 2. Providence, faine alienated himselfe from God, his soule, his bodie, and so his eares too: by the right of Redemption the Lord ha- 3. Redemptio. uing purchased vs anewe, and buying euery iot of vs againe as it were at the second hand, in this right hee may surely clayme our eares. Now if he may claime them, as they be his, and in truth they be his, then must wee heare him; or if they be not his, and by no right appertaine to him, then we are not the Lords Israel. But if we be the Lords, then I say as the Lord hath sayde, he cannot abide, that a candle being light should be put vnder abushell, & that our eares, which appertaine to him, should be put to no vse; which if they be, they litle or nothing differ from a carued image, who hath eies and feeth not, eares and heareth not. He will not haue vs come to the Church, and the word shall beate and beate vpon vs, and no more stir vs then it doth the pillars or seates we sit on, wherein we shew ourselues to be but idoll christians, or counterfeite professours. Then if wee must needs heare, the next thing to bee inquired of, is the speciaall sub- A sound. ieit or obiect of our hearing, wee can heare a noise as of the beating of the aire, of the winde, of the thunder or such like, though it be not a voice: but alas a bare sound can doe no- thing. Secondly then we heare a voice, but this is common to vs with beasts, and what can the bellowing of oxen or the bleating of sheepe doe vs good? So then neither a noise nor A voice. a voice is here to be stooode vpon, which can doe vs no good. How thē? There is yet a better thing, & that is a word, wher- in one may expresse the excellent meaning of his minde to another, and man may open himselfe to man. Well then a found is a thing inferiour, a voice is somewhat more excel- lent, but a word is without question the best of al to increase our knowldege. Now if the wword be the most principall, I wwould gladly knowe of him, that is farthest from God, if there

there bee any word better or more worth the hearing then the word of God. Then if wee ascend from a sound to a voice, and from the voice to a word, and from a word to the word of God, wee see the word of God to bee most principall, and good cause there is, why it shoulde so bee, the speaker thereof is aboue all creatures, and therefore his word must be aboue the word of all other creatures. Wherunto if wee ioyne but the consideration of our reverent regard in hearing but a Prince or a meaner magistrate, how we listen, marke his speech, lean and stand vpon every word hee speakes to vs, to see what most concernes vs, this will surely condemne vs for our negligence and carelesnesse in hearing the word of the Lord. But seing the word is the best thing, we will drawe out another reason, which is, that wee then best imploye our eares, when wee heare the word, and in hearing can say. Nowe I heare the best thing that I can heare, this is the sweetest sound, and now mine eares are put to their best vse, I heare not onely a sound but a voice, a word, and the very word of God, so are our handes best imployed, when they are receiuing the sacraments, our eyes when they are reading, our feete, when they bring vs to the house of God. When wee thus haue once set our selues in worke wee may well saye, All that I haue, is now in their best estate, and put to the best kinde of dauerie, because our senses and the parts of our bodies are about the busines of sauing of our soules and about the busines of the Lords glorie. The heathen sayde, that the goodly ornaments of the world and frame of all things, was most worthy the seeing, as though a man were borne, and come into this life, onely to take a viewe of them, and so to depart without having any vse or profit of them, and though he never felt the power of the sonne, or the sweetenesse of flowers, or any other thing, much more may I say so much of the word, though a man should never haue benefit by it, yet so good it is, of it selfe, that it is most worthie the hearing, though it be nothing but heard. But besides our hearing, the Lord hath ioyned a speciall profit to the word,

Hearing the
word of God,
is the best
hearing.

word, as eyther the sauing or condemning of our selues, so that the word is therefore more carefully to bee heard, because it is accompanied with such a benefite as the sauing of our soules, God saith *Iohn*, *so loued the world, that he gane his onely begotten sonne for vs, that whosoever beleeveth in him, shoulde not perish, but haue everlasting life.* But how shall wee beleue, saith *Paul*, *Romanes 10.* If wee heare not, howe shal we haue without preaching? and howe shall they preach, unlesse they bee sent? So that it is preaching that brings hearing, hearing breedes beleeuing, and by beleeuing wee are saued, and so howsoever the iolke fellowes of this world and others accompt thereof to bee but madnesse or foolishnesse, this same foolishnesse of preaching, saith *Paul*, bringeth salvation; this foolish thing, I saye, of preaching, and this slender thing of hearing is the waye to salvation. But yet a degree further. *Naaman* refusing the commandement of the Prophet concerning the washing himselfe in a riuier, which was not at home in his owne countrey, his seruant saith vnto him, *Father, if he had commanded thee a greater thing, wouldest thou not haue done it, and why then is it much to wash in this riuier?* So may wee say of the word, If we will not do so much as heare the word, which is so easie a matter to do, what would wee haue done, if wee should haue climbed vp to heauen to haue fetched it from thence, or digged to the hels to fetch it thence, or crossed the seas to haue had it thence. But the Lord, saith the Apostle *Rom. 10.* hath dealt more mercifully for vs, and provided better for our ease, we need not take such paines as to goe vp to heauen, or downe to hell for the word, but it is brought even to vs, and preached familiarly; and therefore in respect of the right that the Lord hath vnto vs, in respect of the best employing of our senses, in respect of the dignity of the word, and in regard of our easinesse in hearing, we must needs heare the word. If, saith *Iordan* in the booke of the Judges, ye will heare me, the Lord will heare you. Here is another argument. Because, when I called vpon and stretched

mine

mine arme daily to you, saith the Lord by his Prophet, and ye would not heare me: crie as long as ye can crie, I will not heare you. But if we do heare the Lord, he will heare vs, and communicate vnto vs the graces of his holy Spirit, & whatsoeuer is needful for our saluation. If then the matter stand so vpon our obedience to the Lord, that we shal reape so great a benefite, because he requires but euen by the law of nature, to do to him, as we would haue him deale with vs; it is good equitie, that if we will not heare the Lord when he speakes, speake we never so loud or long, vve should not be heard of him. The last reason is this, vwhen *Marie* was occupied in hearing our Sauiour Christ, and *Martha* was busied in ministering things about her house, Christ saith flatly, *Marie* hath the good part, and why? It shall not be taken away from her. *Marthas* part, in death shall be taken away, and come to nought, and so may we safely say of all our things concerning our trades in this life, they must ceate, and when death comes, they shall haue an end; but *Maries* part shal not be so, that is, whatsoeuer faith, loue, or obedience is gone into our soules by the word preached, it shalbe restored vnto vs with an hundred fold in the peace of conscience in this life, and afterward it will accompanie vs euen to the kingdome of heauen. But *Martha* was *Martha* for Christ, we are *Marthas* for *Martha*, we are al for the world, but this shalbe taken from vs. Every man may therefore safely recken thus with himselfe. Surely all my paine, my profits, my trade, and all will end in death: this is not the good part, therefore I wil heare the vword, and this shall never be taken from me. So that as in the former vve are made partakers of the omnipotencie of God, if we heare his word, so heere vve see wee shall communicate in the eternitie of God, if vve choose *Maries* part; but if we preferre the other, vve must go, but our part must tarry after vs, and bee taken from vs. Good cause then haue vve to heare the vword: but who is he that thinks himselfe happier to haue the vword, or thinks not himselfe more happier to get a good bargaine? who being in a iourney or sicke in his bodie, thinketh it a (speciall) croesse, and findes

findes in himselfe a grieve that he could not come to the Congregation of the Lord ?

2 Manie reading in the sermons of the Prophets and A+ How we must poftles, how they exhort to hearing of the vword, maruell at it. And if at this day vve be spoken so to heare, vve can say, Why, vve sit here for no other end, wee came hicher for that purpose, our feet made haste to heare, and therefore seemeth to bee a vaine speech. Wherefore vve must vnderstand, that this vword *Hear* hath a further meaning then so, *Ezechieiel* chap.3. saith, *Let him that hath eares to heare, heare*: so that there are two kinds of hearing, els this had been a fruolous speech. We must know therefore that Iob.42. there are two hearings. There is an hearing of the eare, and there is an hearing of the heart; there is a speaking to the eare, and there is a speaking to the heart, *Iob* said, he heard the Lord but with his eares, with his gristles onely, and afterward he heard the Lord better, and that was with the hearing of the heart. We must learne then to draw vp our hearts to our eares, that so one sound may pearce both at once. But to heare with the heart there are foure things to bee performed, the first is set downe Eccles.4.17. *Looke to thy feete, when thou goest into the house of the Lord*: and 2. Chronicl.3.4. because men did not prepare their hearts in their houses at home, or by the way abroade, all was in vaine, they lose their successe in heauenly things. The first thing is preparation. And comming to the Church, every man is to deale thus with himselfe, I shall now goe, where I may sit among reprobates, least therefore I should set on more on the bill and beadroule of my finnes, I will prepare my selfe, and pray in serious manner, and earnestly for the grace of God to teach me. The second thing is, that we must heare the word as good Catholikes, that is, we must not heare the word by parcels and by clauses as we list, and give our eare vntill it come to our speciall finne, and sit quietly till our boyle be touched: but we must heare vnuerfally as well the things that mislike vs, as the things that please vs. We must be affected to heare the word, as the people were to heare the Lord in the moun-

Note these
four things.

taine,

taine, who said, Speake the Lorde vwhat hee vwill, vvee vwill
heare him. This is a good kinde of hearing, and it pleased
the Lord so vwell, that he said: Oh that this heart vvere al-
vvaies in this people, &c. Wee vwill commend any that
vwill please our humours, and preach such things as follow
our appetite. As if oppression be spoken against, and vve be
oppressed of some, this common place is very plausible to vs,
because it is against one that hath iniured vs. Or else vvee
come to the vword as *Herod* came: let *Ioh̄n* speake as much
ashe vwill, I vwill heare him, but if he come to this, that I
may not haue my brothers vwife, Ivvill not heare him. But
if vvee come to teach the Lorde to speake, and to teach
him vvisdome, and prescribeto say this, and not to meddle
vvith that, vvee shall never heare fruitfully. A third thing
is continual hearing: the vword is a rare thing, therefore vve
must haue a continual hearing: vwill-ye heare how God
hath taken answere for this, it is saide, Psalm. 93. Hebr. 4.
To day if ye will heare his voyce. This we knowe is read to
daye, and to morrowe, and euery daye, and so for euer, and
yet all is but to daye. Wee cannot exempt our selues, this
bindes our hearts, and will haue vs holde out, as long as it is
said to daye. So then as wee m̄st pray and bee prepared to
heare, and come with a purpose to heare vniuersally, so must
we heare continually. Yet wee must adde a fourth thing,
and that is, we must bring a desire to practise the things we
heare. And euery man must come thus affected. I haue pre-
pared my selfe to heare, I will heare all, as well that which is
misliking, as that which liketh me: but beware of this last,
.come what come will, I will not obey. But if we vowe not
to heare, to lay vp in our memorie, that our memorie may
call vpon our conscience, and our conscience call vpon vs
to put it in practise, wee cut off the sentence by the halfe:
He that beareth the word, and keepeth it, is blessed: and keeps
it, here is a coniunction copulatiue, and in no case we must
leave it out. And there is good reason it should be so: for
as *Augustine* saith, The word is compared to an hanmer,
to a fire, to a sword, and not for nothing. The hanmer bru-
seth,

seth, so the word must soften our hard hearts, the fire purgeth & purifieth, so the word purgeth our drossie affectiōes, & purifieth our hearts, the sword pearceth, and so they word devideþ betweene the marrow and the ioynts. If the worde works not these effects, it loseth his power. The word is a word of power, and let euery man reckon with himselfe, If in hearing the word I draw not nearer to the mercie of God, I shall drawe nearer to his wrath, if not to my saluation, sure to my destruction.

3 We oft heare the word, but not as the word of the Lord, and therefore wee heare it but in part; because wee thinke it is the word of Elsai, of Peter, or of the minister, we thinke it is Hose, or Paul that speakes, but not the Lorde. Well if we will tarrie, vntill the Lord himselfe come, we shal not heare nor see him, vntill the heauens roll vp together as a scroll, & a globe of fire cōsume the face of the earth, vntill the sunne be turned as blacke as a pot, and the sea boile as a pot of foyle, and then we must rather give an accompt of our hearing, thē stand to heare againe. Well then howe are we sayd to heare the word of the Lord. First we must know, that Christ receiued a commission from the Lord, *This is my beloved sonne, beare him.* Heare is his commission. Then our Sauiont Christ being to goe to his Father, left a commission with his Apostles, *Who so hearest you, hearest me, who so receiuesth you, the same receiuesth mee, but who so refuseth you, refuseth me.* So that to heare the Ministers is to heare Christ, and to heare Christ is to heare the Father, so that to heare the Ministers is to heare God. And the words of Hose, and of Peter they bee the Lordes word. And all this word sent from God shall bee as effectuall by the mouth of the Ministers, to conuert, as if they were spoken by Christ himselfe. And wee knowe that Christ being the Minister of circumcision, conuerted not all his auditors, nay he conuerted but a fewe of his hearers. Peter conuerted moe at one sermon, who was but his Apostle, then wee reade that hee himselfe euer conuerted al his life long. But if it will not be, but still wee thinke it is the word of the Preachers, surely by

Wee must
heare the
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your

your owne imagination the Lord will punish you, that is, it shal be vnto you a mans word, Hosees word, or Peters word, not the word of the Lord. And then if we heare it not as the word of God, but as the word of man, it will never doe vs good, it may breed some litle purpose in vs, but it will never breede in vs any great practise to our comfort. So then if we heare it from men, we shall rott in our sinne, and so lyue still, vntill the Lord finde vs out in the searching daye of his iudgement.

It is good to
heare of the
threatnings
as well as of
the promises.

4 Because the doctrine of accusing, condemning, and threatening, is a scripture unwillingly receiued of men, and wee shall see in most of the Prophets so long as they prophie peace, and speake of heauen, of grace, of mercie, they are willingly heard, but if at any time they strike on the other string the people would no longer heare, but oft break foorth, and say, prophie peace vnto vs, because I saye the people having made a league with death and hell cannot abide to heare such vnsauerie and nipping speeches, it must needes be, that the Lord sometime vse speeches of quarrell and controuersie, and of his falling out with the people. I knowe that besides that it is the generall corruption of nature, it is a speciall fault of these times and of this age, that if the Minister of God thunder out the threatnings of God, hee shall be straight discharged to be a Minister of Christ, hee shall be now the minister of the law and of *Moyses*. For the wordes of grace, mercie, and saluation are sweete wordes, and men can well away to heare them, but the Son of God hath not alwajes a stremme of milke and honie running out of his mouth, but sometime a two edged sword, Apocal. 1. and it is as profitable for God his children sometime to haue a song of *Sina* as a song of *Sion*, and then specially is this requisite, when the mercies of God come not by the hynn, or by the peck, or by smal portions, but by the gomer, by the ephath, &c in ful measure. Because then we may be drawen into forgetfulnes, & therfore least these things should cloy vs, is is good for evry man in the daie of peace to thinke of the day of controuersie, and in our most quietnes to knowe the

the Lord hath an inditement & an action against vs, though when this age is ripped vp, we shall see the Lord his inditement rightly framed, and his *nisi prius*, iustly put vp against vs, yet when the day of the iudgements of God be threatned, we must not say they appertaine to straungers, we must take the action to proceede against our selues.

5 Though the ministers take the Lords quarrell in hand and judge his cause, as the Lord biddeth *Ezechiel* to aueng his quarrell, though the prophets, I say, doe this, or if they in his owne ceale to doe it, the verie stones, and creatures shall doe it a- perlon.

Why the Lord
oft threateneth
in his owne
perlon.
against vnbelleeuers, yet at other times we see ~~ja~~ the Prophets how all cease, and the Lord himselfe pleades the controuersie. Though therefore we could arme our selues and make our part in good against the creatures, & could shifft off his prophets, yet the Lord himselfe entring his action against vs, we had neede now diligently to looke about vs, for as *Pauel* saith, God will not be mocked, we must not dallie with him. Now the time when the Lorde will doe this, is when no man else will pleade for him, and that is partly for the negligence of his aduocates the ministers, and partly for the vtowardnes of the people, who regarde not the wris of his Prophets, but the Lord must be faine to come himselfe. Wo-full experiance prooues now a dayes, that if the ministers of the Lord rebuke vs, or if any man shall take vpon him to admonish vs, we are ready to rebuke them againe, and to set the to schoole too. When we see this wilfulnes in the people that speake the prophets what they will, they can securely shifft them off, and though wris come neuer so thick they care not for them, they thinke their feete shall neuer slippe, and being taught they will teach againe, being rebuked they rebuke againe: when it commeth to this, I say, the Lord de-seth to deale any longer by his atturnies, but he wil descend, and pleade his owne controuersies. On the other side bee-cause there bee some prophets who cannot bee admitted to pleade, and others they will not pleade though they bee admitted, but say e with *Balaam* they will neyther blesse nor curse: and some if they doe speake they haue *Holies spirites*,

and

and say nothing, but O my brother, you doe not well to do so, you must doe otherwise, they haue not *Hoseah's* spirite to tell them of their sinne to their faces : I say when it falls thus out, that he that rebukes the world shalbe strong, and haue a swarme of bees, or of waspes about him, who will not onely shew the toongs of *Shemei*, but will set the Prophets to schoole : or if they so deale with the ministers, as they did with the seruants of him that let out his vineyard to husbandmen, some they kill, some they beate, and as they deale with the messengers of *David*, in cutting off their coates, and their beardes to disgrace them, then the Lord himself hath a contouersie with the people to please against them.

C H A P. 36.
Of humilitie and pride.

WE cannot obtaine Gods mercies in speciall measure, vnlesse we vse to humble our selues in speciall meaneas.

2 Other mens faults must humble vs, and drawe vs to prayer : other mens graces must encourage vs, and cause vs also both to pray and to be thankfull for them.

3 The greater giftes wee haue, the flesh is the prouder, and Sathan the readyer to assault vs, were it not that the Lord did humble vs, sometime to preuent Sathans worke.

4 *Aaron* was the elder, yet he giueth place to *Moses* the yonger, reuerencing Gods graces where hee founde them, and contenting himselfe with that measure of grace which God had giuen him.

5 *Moses* comming out of the Kings court could not haue suffered such tumults and rebellions of the people as happened, therefore 40. yeares was hee humbled, and so trayned vp that he might haue compassion on Gods people, and be more fit for gouernment. So *Joseph* and *David* were first humbled, then were they made rulers of the people, when we be truly humbled, God makes vs more fit for some waightie calling : for as a greene peice of wood put in

in a building will shrinke, but being well seasoned it holdeth vp the building : So is it in man before he be humbled, &c.

6 Ordinarily when God most comforteth, he most humbleth before.

7. Pride is in 4. things : first, when we thinke we haue a 1. Pride, thing, and God wot it is not so. This commeth of selfe-loue, as when we are delighted with our owne conceits, doings and sayings, as a foolish father thinketh his owne birde to be fairest. Secondly, when wee make our account our gifts are more worth then they are; looking on them through a false spectacle, as when one hauing some little obedience or small grace, thinketh himselfe able to resist any thing, presuming on the grace bestowed on him. Thirdly, when we know we haue such a thing, but we acknowledge not from whence: Yes, Iwys (say such) I know that God gaue them me , euen the Father of lights : Oh, but the idle spending of them, our wresting of them to our pleasure (for which if we be rebuked, then we say ; what, is it not mine owne, may not I doe with it what I will ?) shew plainly how wee stand herein affected. Fourthly, when we glory in the gift, but not in the giuer, Luke 18. The Pharisee thankes God, yet Christ cals him proud: Nothing more vsuall, then in words to reioyce in God. Wherefore let vs striue to beate downe this pride which so dwelleth in vs : but this is the worke of God to humble vs : and let vs remember, that till we be truely humbled, we haue no part in Iesus Christ.

8. The neerer *Pharaob* was to destruction, the more fiercely he dealt with Gods people, where we may learne, that when the wickednesse of the wicked is at the ripest, and they in their most flourishing estate, then is their destruction nearest at hand. Examples are *Belsazar*, *Herod* and others, who in their greatest pompe perished. Let vs learne then, when we waxe proud, to feare destruction, for the Lord resisteth such: And that we may auoyd euill, let vs prepare our selues in humilitie to serue the Lord; for he giueth grace to the humble and meeke, and filleth the hungrie with good

things, whereas hee sendeth the swelling proud, and rich in their owne blinde conceites emptie away.

9 When the Lord gaue Manna to his people, he gaue them rules to vse it, teaching vs that all the creatures and gifts of God, are giuen man with rules to vse them, that all may serue to his glorie that gaue them: contrarie to those which say it is our owne, wee may vse it as wee will. One rule was this, that all should labour in common, that one should helpe another, where wee see that all the giftes of God are common (as *Pau*l speaketh, 2. Corinth. 8.) what giftes then soever wee haue received, wee may not seeke our owne glorie by them, but the profite of our brethren, and Gods glorie: wee may not bee proude of Gods graces, for God is not indebted vnto vs, but wee must remember wee haue received them for our brethrens sake, to whome wee bee debtors: for God hath so prouided that they which haue lesse, by them which haue more, may not want the things they haue. This holdeþ in riches, in learning, in godlinesse, and this will pull downe all pride in our selues, and contempt of our brethren: for the more a man hath, the more he is a debter, and therefore if a man learne not to wash his brethrens feete, hee hath learned nothing. Wherefore though all men would haue duties done to them, but themselves would do few to others; yet let vs consider this, and then shall wee vse that strength wee haue, to make our brethren strong with vs; not that I shoule haue lesse, and he more, but the Lord giueth me now, that I may doe him good, that at another time he may do the like to me. Whatsoeuer good gift then I haue, I must not by it take occasion of pride, and contemning of others which want the same, but rather I must so apply the same to others, as that they may become rich in our riches, learned in our learning, strong in our strength, and alwayes finde help in our abundance.

10 First, it is a good argument to make vs humble, when we know that all things are giuen vs, and therefore

*Pau*l

Paul in another place vseth this as a reason, to take away all glorying in our selues, saying: *What hast thou which thou hast not received, &c.* The gifts of God of themselues do not puffe vs vp. For they are good: but the corruption of our nature taketh occasion thereby to be proud, either when we thinke we haue greater giftes then wee haue, or when wee thinke ours to be greater then others mens: and so lift vp our selues ouer them, and thinke that they shoulde bee in subiection vnder vs. Againe, the greater and better the giftes are, the more doe they puffe vs vp. For what is better then knowledge of the word, and yet it puffeth vs vp? Seeing then that pride doth euer follow the giftes of God, which yet are good, and giuen to a good end: and againe, seeing that euerie man hath receiuied something of God, all men ought to take heede to themselues lest this pride do not ouerwhelme them. But those more especially are to take heede, which haue receiuied greater giftes, because more easily they may fall. And this sinne of pride must especially be taken heed vnto. For euen in good things this will be readie to assayle vs: but other sinnes are commonly in the doing of other things. Secondly, although Gods children be euer assayled with this sinne, and albeit it doth commonly come with the gifts of God, yet is it not such a signe but that it may be overcome, and therefore when we see our selues assaulted with it, wee must not quake, although it were not possible to haue the vpper hand of it: for wee see that the children of God by grace haue from time to time overcome it, as euen Paul himselfe, we see a man hauing receiuied rare giftes, and yet he confesseth of himselfe, that hee is not *worthy to be called an Apostle*: and in other places nameth himselfe a seruant and helper, which because hee speake vnfeignedly, therefore it is true that this sinne ruled not ouer him. Againe, Moses brought vp in the kings court, guiding the people of Israell to the promised land, seeing God face to face, yet was a very meeke man, yea the verie meekest man that liued vpon the earth: and so

was *Danid*, with others , which hauing received singular gifts, yet remained meeke and humbled, because the grace of God ouercame their corruption : and all these examples do take away all excuse from vs, if we do yeeld and be ouercome with the same. Thirdly, the meanes which God vseth to cure this pride in his , is generally the knowledge of their owne corruption and miserie : for if wee rightly know that, it will minister matter enough to humble vs; yea, if we looke vnto our first estate, even there we may be humbled: first, because we were made of dust. Secondly, seeing our state was subiect to falling and change ; nay, if we looke to the state in which we are by grace, we may learne humilitie : first, because we stand by grace and fauour : secondly, because manie infirmites are in vs : but most of all if we behold our state by nature ; for there we see nothing but destruction, because we be the children of wrath. Thus *Paul* was humbled by beholding his naturall corruption ; but it was no light consideration which he had of it, but a deepe meditation , asis manifest in that he calleth it the minister of Sathan , a pricke, &c. *Paul* when hee saw his corruption rebell, hee therein did beholde Sathan as our Sauiour Christ did , when *Peter* tempted him , because as *Peter* saith , hee goeth about continuallie seeking sometime by our corruption, sometime by other meanes to destroy vs, and therefore hee did more diligently watch and arme himselfe against him, as it behouued him , being besieged of so mightie an enemie. This therefore is the cause why wee are ouercome with our afflictions, because wee make but a light matter of them, and doe not watch and arme our selues against them : and in that *Paul* saith , the minister of Sathan was givenen, hee sheweth what power the diuell hath: and that he can doe nothing, but as hee hath licence graunted from God, as appeared in the storie of *Job*; and other places; and yet Sathan buffeted him , that is, after a most contemptuous manner vsed him : where againe wee see what account *Paul* maketh of corruption, when

when hee compareth it to this spightfull dealing. Again, when hee calleth it a pricke or stubbe, hee sheweth how it grieueth him, for as a man that hath a long iourney to goe among stubbes, will soone bee wearie; so *Paul* considering his continuall iourney which hee had to goe, wherein his corruption did still pricke him, did shew by this speech that it was grieuous vnto him.

11. He said howsoeuer hee would not deny duties *Humilitie.* to any inferiour, superior, or equall; yet none euer went to his heart with an inestmate loue (so as hee made an inward account of him) but such as had some feeling of sinne, and some griefe for inward corruption: for hee could not see how otherwise men had any thing but in knowledge. Nay hee thought where a diuersitie in professing of the Gospell, was seuered from a diuersitie of practise and conuersation, that their knowledge might bee more perilous then profitable. And among other gifts of God, he thought humilitie to be a vertue most beseeming the Gospell and christianitie, which did appeare in this, in that hypocrisie did often shelter it selfe vnder it, which it would doubtlesse never doe, were it not a vertue most commendable.

12. There are two sortes of pride, the one of opinion, the other in action, the one is *mater bareforn*, the other is *vermis dinitiarum*. Of the first sorte are they, who say not with *Moses*, Lorde what am I? but they say in their owne pride, Lorde what am not I? They doe not make daintie with *Jeremiah* to grone, and to saye, Oh I am but young, &c. but they are bolde as the brier, when all others and their betters refuse; they cry, I will rule ouer all: of the other sorte are they, who once being conceited, lash out all their riches in excesse of diet, in vanitie of apparell, and such like, and then they will be proude as the Italian, newfangled as the

Of two sortes
of Pride.

Spaniard, drunken with the Grecian, gluttons with the Muscouite, cruell as the Tartarian. Our Fathers by Gods appointment are saide to weare skinnes, and are commended to goe in garments of Camels haire, we, as though wee would correct the Lorde for some insufficiencie in his worke, devise strange attire. Of one beast wee haue the skinne, of the other wee haue the furre: of one bird we haue one feather, on another another feather. Wee carrie a pearle to shine on our finger, and a burthen of silke to glister on our backes, yea, we weare the very excrements of some beastes, and then wee thinke all this is of our selues. And that which is more, wee giue not rest to the dead, but wee borrow of them to set on liuing bodies, as though the Lord had not perfected his worke in it, vniess wee our selues make the worke more beautifull. And yet more monstrous is that, which maketh met maruell what our dames meane to set vp signes in their foreheads. Tauerners in deede haue signes to call in all that goe by, freely to come in, and there to haue entertainement, and what can bee thought of our signes on womens heads, but that they meane to make tauernes of their bodies, to intertaine whosoeuer will come to them. Well, if neither the Prophets can preuaile, nor preachers can profit to the taking away of this pride, I will say, that as the Lorde will not let his spirite alwaies to striue with man, so will hee not let his word alwaies striue with man, but you shall lie in the finnes, wherewch you are at peace, and without all reclayme yee shall goe to the hells, with which yee haue made a couenant.

CHAP. 37.

Of hypocrisie, and hardnes of
heart.



Ypocrites turne the inward side outward, the godly turne the outward side inward : the hypocrite beginneth when the godly man endeth, and the godly begin where the hypocrite endeth: the hypocrite gallopeth into great shewes at the first, godlinesse proceedeth in holines by degrees, as being troubled with a great house of sinne, which they are faine to draw after them.

2. Wee must not professe all outwardly, which is within, but as good marchants, keeping somewhat rather in the storehouse of our hearts, then as bankrupts which spend all at once, or make a shew of all in our shop.

3. In *Pharaoh* yee shall finde these speciall notes of Hypocrisie: *Takes his death frons me, onely this once.* So many being in distresse, haue more pride for the release of paine, then for the forgiuenes of sinnes, which cause the paine. And therefore such being released are nothing the better, as may often bee obserued. Contrariwise, if wee bee grieued more for sinne, then for the Sicknes punishment, and can well beare the punishment, so that the sinne were taken away, then is it a certaine signe that wee shall liue vprightly if the cuppe of affliction be taken from vs: and assuredly it shall be taken away, or else recompenced with some spirituall grace.

4. The drunken peace of hypocrites must not bee soupled with oyle, but pierced with the two-edged sworde of Gods worde, to the discouering of the

secret corruption of the heart.

5. It is the temptation of the godly, to feare whatsoeuer they doe, they doe it in hypocrisie : but they are to knowe for their comfort, that therefore they bee not hypocrites, because they see their hypocrisie, which kinde of hypocrisie in them, is not the grosse deceiuing which is in the wicked, but that secret corruption of nature, which mixeth it selfe in the best actions of the godly. Neither is it possible to leave this sinne wholy, as long as wee liue, but to see it and mislike it, is all that is required, and can be performed of vs. The godly do not desire to do seeme to any thing better then indeede they doe it : neither doe they desire to seeme to doe that which they doe not. And whensoever they doe espie any weakenesse in themselves, they mo urne for it. And this desire of a perfect sinceritie, and mislike of priuie hypocrisie, is vnto them a sure seale of their saluation and sanctification in Christ.

Hardnes of
heart.

6. When men suffer themselues to be deceived, it is to be feared, they will be hardened. Let vs remember that (Gods grace assiting) sinne may easily be conquered of vs, when it is young, but wee may easily bee overcome of it when it is old.

7. It is easie to fall into hardnesse of heart by continuance in evill customes without remorse : wee see then it is a good thing to be moued betimes, and often to be moued for it is a precious thing to haue a melting heart; as contrarie, a dangerous thing to haue a hard heart, not yeelding to truth. Let vs not harden our hearts, lest the Lord also come to harden vs, Heb. 3. For manie not altogether obſtinate at the firſt, yet yeelding to sinne, become obſtinate altogether at the laſt. Admonition is a meane to keepe vs from it. Wee ſhould then be readie to giue eare to good counſell and admonition, and be willing alſo to admoniſh others. It is in vaine to controll the outward ſenesſes, without

without the rebuking of the heart.

8 Exod. 10.1. the Lord saith of Pharaoh, *I have hardened his heart*, because Pharaoh had a long time hardened his owne heart (as is recorded in the former chapters) therefore here the Lord is said to harden it; that is, wholly to giue him ouerto the diuell. So man is said to harden his heart, when he will not heare Gods word, the diuell when he gouerneth vs, and the Lord when he leaueth vs in Sathan's handling. Man then is guiltie of this sinne, and the Lord doth iustly harden for the punishment of former sinnes. The Lord is said to *Peccatum pana peccatis* harden, as he is said to leade into temptation, and that is *Psalm. 69. 27.* when he withdraweth his spirit from vs, and leaueth vs to our selues, and then we stay not long till we bee hardened. *Pharaoh* had many plagues, yet this is the greatest, for if his heart had not bene hard, these would haue had an end: but this hardness made the other but tafts of hell. Because we doe leesse feare this great plague then manie other. We ought to correct this in our selues, for the children of God must feare this more then any other plague. For if we do but feare worldly punishments, so do the wicked: but if we doe feare hardness of heart, and other spirituall punishments, then wee may bee sure Gods Spisite hath wrought that feare. If wee couet worldly things, this doe the Heathen, Matth. 6. but if we desire the light of Gods countenance, Psalm. 119. and 4. and 67. This doe Gods deare children. Wherefore as wee labour for these things which our nature desires, and feare the contrarie, so let vs labour for the light of Gods Spirit, and feare lest it be quenched in vs, or else decayed: as when we feare pouertie, we labour to be rich, and when wee feare sicknesse, we labour to prevent it; so let vs labour for our soules, so long as wee feele a taste in Gods word, feare his iudgements, and bee comforted in his mercie: if we labour to increase the graces receiued, the Lord no doubt will worke with vs, but if this be not in vs, it is to be feared least the Lord will harden.

*Psalm. 95.
Rom. 1.
Heb. 3.*

Psalm. 69. 27.

Note.

9 All men are naturally euill, so that if the Lord give not light and softnesse of heart, we may all be iustly barde ned, and this as iust as other iudgements of God are. When anie thing is spoken in the word which toucheth another, that man will greedily snatch: againe, if there be any thing that may cherish them in their sinnes, that they note, but that which concerneth their amendment they vtterly forget. And this sheweth that wee are the cause of our owne hardening; for when the Lord cannot preuaile with his word, then will he leau men to themselves, and then they stay not till they come to hardnesse. We must not stay till the Lord strike vs with punishments (for if we bee hardened, we shall not perceiue it, and therefore the case is so more dangerous) but so soone as we feele any coldnesse or dulnesse of spirit, then let vs feare and stirre vp our selues, that we may continually gaine some knowledge and seeing: and thus may we prouide against hardnesse of heart.

10 First, the hypocrite desirereth rather to seeme then to be, it is said such cry *Lord, Lord*, they are most glorious: Secondly, he is more busie about the outward worke, then about the spirituall and acceptable maner of performing the same, Matth. 23. 27. Thirdly, hee worketh his saluation securely and coldly, not with feare and trembling, as Phil. 2. 12. not striuing with his rebellious lusts, nor longing after the gifte s of regeneration, nor forgetting that which is behind, ende uouring himselfe forward, Philip. 3. 13. Fourthly, hee hath no resolute purpose to endure, but is wauering and inconstant in all his wayes, not cleaving to the Lord with purpose of heart, Act. 11. 23. Fiftly, he is more carefull to stop the grosse sinnes, then to daname vp the fountaine, without sense of the conflict of the law of the members and the Spirit, as Rom. 7. 24. Sixtly, he is stirred to doe well, by some worldly reasoun liking his fancie and fleshlie appetite, not constrained by the mercie of God, as Psalm. 130. 4. Rom. 12. 1. or by the loue of Christ, as 2. Cor. 5. 14. Seuenthly, he doth more often regard the feare, fauour, and

Marks of hy
pocrisie.

and praise of men, then of God, and his priuate commo-
ditie then that of his brethren These are his characters, and
yet eightly, he hideth manie things vnder the cloke of po-
pularitie, and guilefull affected clemencie. So did *Absolu-*
tom hide his vnnaturall treason. So did the troublers of
the state of Rome with their *Leges Agraria*. Ninthly,
vnder the cloke of keeping companie with those, vpon
whom wee may beare our selues bold, and which may
backe vs, when wee haue done euill. Tenthly, vnder the
cloke of clinging to their companie, which are good men
and are well thought of, not to better our selues, but to credit
our doings the more, and to make vs more commended to
the people, as *Nouatus* did vpon his confessions. Eleuenthly,
vnder the cloke of law, and execution of iustice, when
some other wicked affection is the cause of their doings,
and the law but their pretence, as *Iezabel* in putting to
death *Naborb*, did it not for the vineyard, but to see justice
kept, and as the Lords of Persia against *Daniel*. Twelfthly,
vnder the cloke of religion, zeale and conscience, when
deepe in their hearts they hide some other meaning, as *Si-*
meon and *Leni* in procuring the Sichemites to be circum-
cised, as *Absolom* in making the shadow of his conspiracie
the performing of his vow in Hebron, as *Iezabel* making
the way to bloudshed on the innocent by the proclamation
of a fast, as *Caiphas* adiuring Christ in Gods name to
make them know who he was, that way to take him.

*De agri pop-
uli dividendis.
Liuins lib 2.*

11 Hypocrisie is seene when sinne most lieth dead
vnder a cloke, and most liueth in a closet, wherewith God
is displeased, that when we make no conscience of sinne in
close places, our priuie sinnes shall breake forth in publike
places.

12 The holy Ghost, Ezecl. 24. 6. compareth hypocrites
to a pot that outwardly seerheth, but within the scumme re-
maineth. And *Hoseas* in his 7. chapter compareth them to
a cake, whereof the one fide is well baked, and the other is
plaine dowe. And Christ compareth them in his daies, to
such

such as wash the out side of the cuppe and platter, but leaue the inside filthie. Our common similies whereby we resemble these men is a course cloth, hauing a fine list.

13 When two Gentlemen ride on hunting, it is hard to discerne, each others houndes, because they are mingled together, which afterwardes is more easily done when the hunters are seuered: euen so, so long as God and the world walke together, it is hard to distinguish, between the heires of the one and of the other; but when they are seuered by the croſſe, it will surely bee ſcene who bee the children of God, who be the heires of the world.

14 In naturall men we finde theſe markes, firſt that naturall men meaſure others by themſelues, ſo did thoſe brethren judge of *Joseph*. So doth the world judge hardly of Gods chil- dren, because they are vngodly theſelues: ſo thoſe that thiſke to correct or admoniſh in anger, thiſke that others do ſo to, because they come of fashion to the Churche, they thiſke ſo of others: When wee are readie then to thiſke euill of o- therſ, let vs take heede wee bee not ſo ourſelues, and let vs leaue to leaue this, for the ſinne is great. For firſt wee beare false witneſs againſt our brother. Secondly, we be enemis to the grace of God in them: because in this our corruption, we cannot iudge well of them. The readie remedie is to pull out the beame out of our owne eye, and to iudge charitably of others. Secondly, a naturall man doth more abſtaine from euill, for man then for God: and ſo will it be, till the feare of God be ſetled in vs, to teach vs Gods prouidence in things to come; and his iudgements in things paſt. This was with *Eſau*, because the dayes of his Father were at hand. So many are now reſtrained by the magiſtracie, which otherwiſe would doe euill: ſo long as it is with vs thus, wee are but hypocrites, and not regeneratē. The remedie is, to conſider Gods prouidence, to commit vengeance to him, to ouercome euill with goodnes: and then ſhall we doe things for conſcience ſake, and not for feare. Thirdly, the torments of an euill conſcience, is the punishment of ſinne: the wic- ked

ked shall flicke, when none pursueth: whensoeuer then our conscience doth trouble vs, let vs knowe that our sinnes are in vs, whereof we are not purged. When we feare men, it is either for the want of the assurance of Gods merci-
full prouidence, or forgiuenes of our sinnes, or for that we haue done the like to others: as *Cain* thought every one would slay him, because he slew his brother. If we haue not done them harme, and yet feare as *Abraham* did *Abimelech*, then it is the want of Gods prouidence, which riseth of the want of the forgiuenes of our sinnes, for if we feare the creature, it is because we are not reconciled to the Creator: the remedie of this feare of men, is to learne faith in Christ, for the free forgiuenes of our sinnes and the assurance of his prouidence: then shall we say, we feare not what man can doe against vs, yea, then shall we deale vprightly with others, so that if then others deale euilly with vs, and we pay them the things which wee neuer tooke, wee haue the comfort of our conscience, and are blessed because wee suffer for well-doing.

15 In manners, men will first listen to wicked coun-
cell, then take pleasure in their companie, till at last they communicate with them in their euils: and as they grow in liking of those euill counsellors, so doe they loath those that giue good counsell and despise them: yea, when the Minister speaketh priuely to them by admonition, or openly out of the worde; they think hee speake-
keth of purposed malice and hatred against them: and so shut their eares, and harden their hearts when any thing is spoken for their amendment: but if a word bee spoken which concerneth another, or else may cherishe them in their sinnes, that doe they greedely snatch and lay holde of. All which sheweth that men are the cause of their owne hardnes, for when the Lord cannot pre-
uaile by his word, then leaueth he men vnto themselues, which stay not till they come to hardnes. This must
teach

teach vs with feare to examine our hearts , to proue what loue of the truth remaineth in vs, and what liking we haue of lies, what hearts we beare to those which giue vs holesome counsell to reclaine vs from sinne, or whether we rather incline to those that feede our eares with such words, as may serue to nouell vs in our faines, because the childe of God may come to this thorough often infirmitie : but when he seeth it, it is time to bestirre himselfe , and to feare least those fearefull beginnings doe bring him at the last, vtterly to fall away.

16 The first meanes to keepe vs from hardnes of heart, is to feare it long before, for if we once be fallen into this, then are we past all sense and feeling, and cannot perceiue it, and therefore our case is more fearefull and dangerous, as those are which fall into some great disease of the bodie and know not. Againe, if we be not of hardened hearts, then the word may worke with vs, and all other afflictions may haue their effect , and so haue a good ende, but if our hearts be once hardened, then all other plagues are vnfruitefull vnto vs: yea, they are nothing else, but euē a taste of hell, and of those punishments which are, and abide for euer. So had *Pba-rasob* many and great plagues, yet because his heart was hardened, he profited not, but ran on forward till he was vtterly destroyed. But *lob* whom the Lord had not yet forsaken, profited by all his miseries, and had a good and ioyfull issue, and escaped from them. Therefore the children of God doe feare it more then all other punishments, and had rather be plagued with all the miseries of *lob*, and the botches of *Ægypt*, then with an heart that is hardened. It goeth not well with vs then, when we feare worldly and bodilie punishments , more then we doe hardnes of heart, and other spirituall punishments, for euē here is a difference betweene the wicked and the children of God, for the wicked are euer greatly troubled for feare of outward afflictions, but the spirituall punishments

A hardened
heart, a grea-
ter plague
then any of
the plagues of
Ægypt.

punishments of the soule doe neuer a whit affect them. Contrariwise, the children of God doe aboue all things dread spirituall punishments, as for outward troubles, they are content to beare them, and are grieued no otherwise for them, then as they are signes of Gods displeasure, this is a good note to trie our selues by. The second is a true desire and loue to haue a melting heart, to be often touched with the word, and with *David* to desire the vnderstanding of the word aboue all worldly treasures, and the light of his louing countenance aboue all earthly helpe or treasure: for the worldly men doe greedely hunt after worldly things, and thinke themselves best at ease when they enjoy them, we must then not be like minded to these men, but earnestly desire the former, and then it will be an vndoubted signe of the sprite of God. The third remedie against hardnes of heart, is to ioyne to the feare aboue named, and continually to labour and striue against it, in vsing carefully all those meanes which may serue thereunto, and as in our nature there is a continuall desire of earthly things: so should wee continually be moued to pray, that in spi-
rite we may daily labour and striue against it, and as the husbandman, fearing pouertie because his goods decay, or his ground bringeth not forth her fruite, doth labour more carefully to lay vp against the time of need: like vnto *Ioseph* when he was in *Ægypt*; and as the man fea-
ring sickenes, because his naturall powers are weake-
ned, or his stomacke waxeth weake, will by Phisicke
and other meanes labour to preuent it: so we must doe
against hardnes of heart, for so long as we feele taste in
Gods worde, to bee humbled by his threatnings, and
comforted by his promises, if we striue and contend to
growe in grace, the Lord no doubt is with vs. But if we
waxe wearie of the worde, and can feele no taste in it:
if we cannot be terrified by his threatnings, nor affec-
ted by his promises, then is our case dangerous, and we
haue

Psalm.119.

Gen.41.56.

2. Pet.3.18.

haue good cause to feare least the Lord will harden vs : therefore must we in daily hearing and reading of the word, labour to come to some feeling of it, and in our quiet state, whiles the worlde is with vs , lay vp such things in store, as may be able to comfort vs, when our ministers are remoued, and the word taken from vs. But many will be like *Joseph* to prouide for the dearth, but they will not store themselues with spirituall foode against the time when the worde shall bee taken away. Now if thorough infirmitie we doe fall, and the light of the spirite be darkened, and our hearts begin to be hardened , then let vs call to minde our former practise which we haue had in the word, and remember the care we had to keepe it, and it will bee a great helpe to recouer vs againe . For *David* no doubt was very well helpe in his greatest conflicts, by the remembrance of those places whiche aforetime he had read.

Psalm 77.

If we applie,
we must applie
to the
heart.

17. When as in receiuing of meate, the meate that nourisheth, is changed into vs, it is far otherwise in the chirurgerie of our soules. For in receiuing of the word and of the Sacraments which feede the soule, they are not changed into the qualties of vs, but we are changed into them. It is the folly of the world now a dayes, and the euill that troubles, not onely the base people, but the great also and the wise, that they thinke. they must giue sappe and iuice to nourish the worde, rather then that they should suffer their wisdome to bee maintained by the sappe of the word, & they wil set the Lord to leare of them. Well, in applying there is a great reason we applie to the heart. It is the principall place for God to worke on, it is the vsuall place that satan most inueigleth, and therefore it must needes haue a plaster. And here we require not onely *Esaies* heart, who sayd in his heart, the dayes of mourning for my Father, will come shortly, then I will slay my brother *Iacob*, Gen. 27.42. but *Sarabs* heart to, who hearing she should conceue

ceiue in her olde age, laughed in her heart, &c. So that they must come to this cure, *Esaies* murthering heart, and *Sarabs* vnbeleeuing heart, yea and with them, all hearts. Applie the plaster to any place saue to the heart, and it will doe no good. If the disease come from the heart, as all sicknesse of sinne doth, lay to the hand the plaster, or to the foote, or to the face, though it heale in one place, it will breake forth in another, because vnlesse the heart be well purged and cured, it will still minister new matter of corruption into every part of the bodie. Wee are not then to be healed at the eare as wee thinke wee may, and yet many will not so much as bee eare-wise : we must not be healed in the braine, for many will goe so farrg in hearing, that they may be braine-wise; but we must bee cured at the heart, for it is required we should be heart-wise. Well, many will come so farre too, as they will conceiue and iudge well of things, so that they growe tongue-wise, and can discourse and talke well of things, but yet for that the heart is not truly touched, they are as vaine in sinne, and as much subiect to pinching sorrowes for sinne as any other. Great cause then the fountaines bee staied, and the principall parts plastered : for if there be a world of sinne in the tongue (as Saint *James* saith) then there be a great ma-
James.3. & 4.
ny worldes of wickednes in the heart : if there bee a beame to bee founde in the eye of one hypocrite (as *Mark*.6. Christ admonisheth) then there is a whole stacke in the heart.

C H A P . 38.

*Of Heresie, and many corrupt kindes of knowledge,
and how the diuell pestereth the Church
with euill teachers.*



E must humble our selues to see heretiques doe more for vaine-glorie, and for their sect, then we will doe for Gods glorie, and for his truth.

2. The neerer heresie commeth in likenes to the truth, the more dangerous is it.

3. It is a daungerous thing to haue a proude spirit, with a vaine minde, for these sinnes leade men to heresie.

4. The diuell seemeth to be very strong : for as the wise conclude, if they that are courageous, were also politike ; or they , that haue wisedome, had also courage, none could stand with them. Wherefore these are dismembered in men, but in the diuell they iumpe both together : for he is both courageous as a Lyon , and subtil as a Serpent. This is he, that foyleth all men from the first Adams to the last man, in whose hand all the fathers were no stronger then vanitie : and in this age he hath made the high pinnacles of vertue the low shrubs of the earth. Beside this combination of strength and wisedome, beside this prooef of his courage in all ages, Christ himselfe, who is his enemie, saith he is strong, Luke 22.20. Nay, I will adde more, Christ that ouercame him , pronounceth him to be a shrewd enemie. If he hath beeene strong, hee is more stronger, both because the worlde waxeth shorter, and we grow securer. In these latter dayes, the more the diuell rageth, the more his strength increaseth ; for

In what thing,
and how farre
the diuell may
be said to bee
strong in vs.

for anger is the whetstone of strength : the elder the world waxeth , the more the diuell rageith. For as hee plaieth with men, so he practiseth with the world, he layeth his forest siege in his last assault when death beginneth to moderate him. And no maruell, for if he take a foyle, or suffer the repulse in our life time, he may recover with ease, and come againe with some hope, but because in death, either now or neuer, he must bestir himselfe, he followeth with all force. Secondly he rageth the more, for our securitie or little accompting of temptation, and not serious bethinking of the matter, makes him the stronger, so as our negligence doth inarme his diligence. He is strong enough without armour, and yet <sup>Omnia facit
diabolus non
tam potestia
sua quam negligencia nostra.</sup> to be sure, he wil put on armour too. *Goliab* was strong, and yet he got armour, which sheweth great diligence; we are weake and neede arnour, and yet seeke it not, which sheweth extreame negligence. Thus diligent is the diuell. Sow no tares nor cockle , and yet in the fallow it will grow fast enough ; but hee cannot content himselfe with that growth, but he will sow also, yea and plough to , becauile he looketh for a plentifull haruest. This is his good husbandrie, though his crop would be good of it selfe, yet he wil sow. No maruell then though *Peter* contenteth not himselfe to call him a lion, but a ramping lyon, and *Iobs* termeth him not onely a serpent, but an old serpent, hauing by experiance gotten a perfect habite, and *Paul* ascribeth to him not onely darts, but fiery darts. The armour of this enemie is partly the revelations of flesh and bloud, partly the corrupt example of the worlde. The diuell hath a motion in ys, and straightway it seemeth a revelation to flesh and bloud. Do euill, saith the diuell; doe so, saith the flesh, and striketh the matter deeper; doe so, as Preachers do it, saith the world, and this pierceth to the bone. Examples see If we could wring out these two peeces of arthour, we were before. strong. Now the diuell as a Prince, *Iob.* 13.14. possesseth ^{Examples see} *so alwayes in his owne person, but by lieutenants and embassadours,*

bassadours, who take vp the title of his soule to his interest. This deputie or vicegerent is sinne, which taketh vs vp as tenants for the diuell: and this deputie is accompanied

2. Ignorance.

with foure Tetrarchs : The first is ignorance, wherewith when hee had taken possession of our fathers, they might keepe good houses well enough, and haue many gifts indeede, for hee knew that for all that, they were never the neerer to saluation. Secondly, if the diuell sees knowledge must needs come in, and ignorance must needs goe out, hee sendeth out Errour, which must make men if they will needs bee knowing, either Trinitaries, or Arrians, or Anabaptists, or such like, who may liue well indeede, and make a great shew of godlinesse, but all for his greater aduantage to winne the more soules. Thirdly,

3. Worldliness.

Worldlinesse succedeth, who dares play his part euен vpon them that haue pure knowledge, whom neither Ignorance nor Errour could preuaile against, but if these preuaile not, then comes Hypocrisie, and hee will sift vs and search vs to the quicke. If an Angell from heauen should withstand vs to the face, we dare boldly pronounce, that ignorant, erronious, and worldly men, such as will take order for God, when their barnes are full, and all hypocrites, haue surely vncleane spirits breathing in them, Ephes. 2.2,3.

4. Hypocrisie.

Of many corrupt kindes of knowledge, and what is the right knowledge,

1

There are manie kinds of knowledge: The common course of the world is set downe, Micah. 6. 16. Ombriss statutes are soughe for, i. penall precepts, knowledge of law-points. Christ, Matth. 16. complayneth of another kind of knowledge: Ye say in the euening, the skie is red,

2

&c. but know ye the face of the heauens, and are yee ignorant of the knowledge which bringeth everlasting life?

3

A third kind of knowledge there is spoken of, Amos 8.

4

5. and Proverb. 20. where a kinde of people had a grace

in making of a small Ephah, and a large Shecle. We haue learned a trim part of knowledge to trip men in buying

5

and selling. Another knowledge there is Ecclesiast. 30.

34. when people keepe much ado about keeping of bullockes

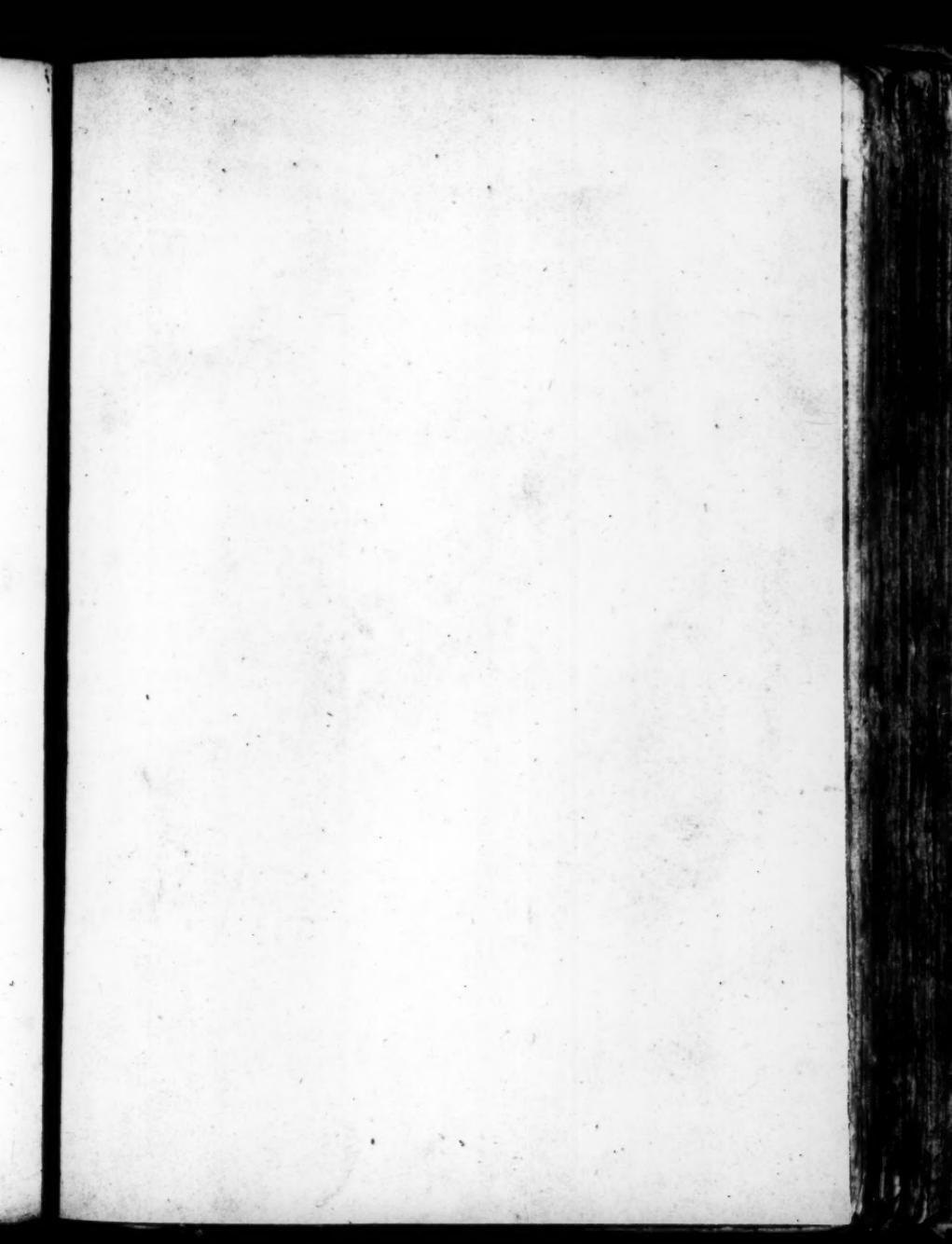
lockes, and that so farre, as they first pursue and prefettre them: but God and his kingdome are sought for afterward. Indeed these things are lawfull for him that hath first affected his owne soule to seeke the kingdome of God, but to make the knowledge of God come after, is preposterous. There is another knowledge, and that is, of the law of God, which men make so small account of, that the Lord complaineth by his Prophet: how he hath taken paines to write the mysteries of the law, and men thinke it a strange thing, the knowledge of God his word is hard to the. Well, we must enter one way or other, and therefore it shall bee profitable to search and susay the wayes. One way is set downe Ephes. chap. 4. 17. where the Apostle plating true knowledge forewarneth of going away in the vanitie of their owne minde, neither by adding or detracting, Deut. 4. 2. and 12. 32. Apocal. 22. 18. nor by cutting out the booke in peeces, as in Ieremie. This way is more flatly set downe, Deut. 12. 8. *Ye shall not doe whatsoeuer every man thinketh good in his owne eyes:* that is, if ye euer purpose to thrive in heauenly knowledge ye must not say: Me thinks this is good, or that is good, but yee must fetch all from the fountaine of the knowledge of God, which is warranted. A second way is chalked out, 2. Chron. 17. 3. 4. where the Lord beginneth to commenid *Iehosaphat* for walking vprightly after his commaundements, not after the manner of *Israell*. But we walke after the trade of *Israell*. Bee it spoken therefore to the face of all flesh, what man soever walketh thus after the trade of *Israell*, his blood bee vpon himselfe. The Example. third way is sounded to vs, 1. Pet. 3. 17. 18. Because wee perswade our selues to walke well, when we walke after example, because thus and thus did our fathers walke, Peter meeteth with this way, and saith Christ hath redeemed vs from the traditions of the fathers. This way would the woman of Samaria haue walked, Ioh. 4. had not our Sauour put her into the right way. Let vs learne to walke out of the way of custom, & to come into the way of God. Though

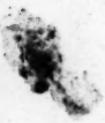
all

all the world goe this way or that way, yet let vs say with Ios. cap. 24. 13. *I and my house will walke aright,* & so shal we grow from knowledge to knowledge, vntill all appeare before God in Sion. We must not then make Gods worde a stranger, because we will haue it thus, if it be according to my realoh, or according to the fashion of the world, or according to my forefathers, but setting these aside, let vs grow in the word of the Lord. There is another thing much hindring this knowledge of God, that is, when we haue a glimmering sight we cast off all guides, and yet in worldly things we haue no end where shold be an end: our sins are never gray-headed, but in heauenly knowledge we quickly make an end, where shold be none end. Many can bee content to knowe, but *Paul* would not haue vs children in knowledge, and therefore writing to the mother citie of good learning, hee runneth still on this point with the Corinthians, *knowe yee not, knowe yee not?* a speech of reprehension. Sometime wee shall see in his allegations no Prophet, no booke, no chapter, no verse named, a great matter, a high knowledge they had without all quotation, *wee bane Prophet, Booke, Chapter, verse named,* and yet no knowledge.

Note.
Knowledge.

Yet these are the times, that *Daniell* cap. 12. 4. speaketh of the increasing of knowledge, and *Ioel* cap. 28. saith, that the Lord will not drop but powre out knowledge on all, not on the Iewes alone; but *Esaie* more plainly cap. 52. 8. reporteth that we shall see eie to eie, and cap. 62. he saith that the knowledge of the men vnder the Gospell shall bee greater then the knowledge of the Priestes in the law: if wee should be such we had neede to beginne betime. Well it is anarde saying, that this knowledge is required of vs, but it is true, and we shall surely bee met withall. Looke on the primitive Church, and ye shall see women so desirous of knowledge, that they would beso eger of it, that they would be asking questions in the Church, so as the Apostle was faine to moderate them. But we need not this moderation, of whom *Esaie* speaketh more truly, that *precept must be upon precept,*





Israell being assigned him by the Angell for a name of benefite, because he wrestled with God, the Lord herein insinuateth, that the children of Israel, that is, the children of his benefites, must with a speciall care hearē his word.

7 The not obseruing of the Iudgements of God, maketh vs so loth to loue his mercie, and so slenderly to feare his Iudgements.

8 It is a naturall thing to reforme our selues whilst Gods Iudgements are vpon vs.

CHAP. 40.
Of Ioy and Sorrow.



E is not farre from ioy, that sorroweth either for want of good things, or for sence of euill: for the true way to godly mirth, is to feele godly sorrow.

2 When wee haue greatest cause of ioye for well-doing, then it is a good thing to feare most our vnthankfulness, and our selfeloue, and our secure vnkindnesse.

3 Gods children not cherishing a continual sorrow, sorrow haue often an excessive sorrow.

4 When a man is most merrie, hee is nearest daun- Mirth- ger.

5 We shall sometimes feele by experience, a terror Melancholie, fiddainely come vpon vs, when we are alone, or vehemently to strike vs in the night, being sent of God to humble vs: the Phisition will say it is a Melancholike passion, but I say it is the power of Gods presence, preparing vs to prayer, or some such like seruice of God: which when we feele, if we fall downe before the Lord in prayer, we may finde an vnspeakable ioy following

it, but if we cherish it with euill surmises, it may bring vs to further inconueniences.

6 The way to godly mirth, is to feele godly sorrow.

7 The people murmured at the red sea, yet the Lord forgaue them, and healed them: againe, they murmured at the bitter waters, yet for his promise sake, and the faith of some, he pardoned that sinne also, and helped them, and brought them to sweete waters and palmetrees, fit to campe vnder. Where we may beholde how the Lord tempereth their sorrow with ioye, for his children sometimes must feele his fauour, and sometimes feele it not. He letteeth them see his goodnes many waies, and his heauie hand but feldome, and therefore wee ought to beare it more willingly. Againe, we may learne that we are the fittest to receiu mercie, when we haue felt his iustice: and when we haue found his goodnesse, we must take heede of securitie, for when we are past one crosse, he can prepare another for vs.

8 By many meanes come wee to ioye, saith Chrysostome: the wise men of Greece wished men to reioyce, and the Poet saith, without ioy life is no life. So it may seeme ioye is lifes life, and therefore men seeke it so much: he that auoideth not something that is not euill, must needs doe much euill. In riding, we will not ride so neere the edge of the ditch as wee can, but leaue a good deale betweene, least both our horse and wee fall in. This is our pollice in riding, I would it were so in liuing. It is not Christian wildoine to goe as neere euill as wee can, well is mirth euill then? Too much vse of mirth is naught. We must not studie for mirth. If it bee not a present iest, it loseth his grace; the reason is the same, for that ambitious men are not fit for honour, for after a greedie lust, followeth abuse, Deut. 29. If he be thristie he will drinke till he be drunken. Those things we desire too much, wee will keepe too fast, wee came not

*Xerxes.
et in Xerxes Bist
in Bist.*

To adde diu-
kennesse to
thirst.
Vers. 19.

not (sakth Tullie) into the world to make merrie. One sayth when yee would bee merrie, this you may doe, but make no occupation of it. It is the worst end of a good wit to invent *Non nisi sim mirth, and yet wee see dayly, how many thipke this is their mus ad ludum.* portion in this life. Ambrose giueth them a fit name, hee calleth them *superfluous creatures*, and so they bee, for the world if they were gone, were well ridde of them. And Ierom saith; God cast not man out of paradise that hee might here build him another, but that with fweate, &c. our recreation must not bee thus, to take it our profession to moue mirth & laughter, a verie Idolatrie, if one may call it so. This joy is but a bastard kind of ioy. But you will say it is a thing not spoken of; true, nor written of, but worth the hearing if it had a good handler. God hath not taken away feare, but substituted one feare for another, one ioy for another. Feare not them that can kill the body, there is feare taken away, and a substitute feare. Againe reioyce not that diuels, &c. but reioyce that your names are written in heauen, here is ioy taken away, but not all ioy: and this is the iudgement that commeth vpon our affectiōns, for that wee vse them not as we shoulde doe. *Hilarie* saith, if one laugh when hee is going to prison, euery man wil count him a foole. So if we wil reioyce, let vs reioyce in that that cannot bee taken from vs, for when those thinges perish we must perish also.

9. I finde mention in diuinitie oft two kindes of ioy, the one lawfull, the other qualified with circumstances. The first, *Chrysostome* calleth angelicall ioyes, and *Hilarie* calleth them ioyes of the Palace, or such ioyes as are in the court. These are the best, and in these we may be secure, if ye separate not ioy from the glorie of God. There be foure angelicall ioyes. The first is the touchstone, whether we reioyce truly or no, Psalm. 137. *Let my tongue cleane to the rounfe of my mouth, if I forger, may, if I preferre not Ierusalem in my mirth.* Gods glorie flourishest most, when the Church flourishest, and therefore that is the true ioy: but there are some that can fatten their hearts, when Ierusalem lyeth

*Ridere us ride-
as, l. 2. et us
laterris.*

2 lyeth in the dust. The second ioy is angelicall in deede ; so our Sauiour Christ calleth it, when a sinner returneth to the Lord, then the Angels reioyce, and this also is a safe ioye. When the prodigall Sonne returned, his Father did well to receiue him with such ioy, though his brother did hang the groine at it: and one of the Fathers saith, though it was but a homlie speech, that it was the best calfe that euer he killed, the best peece of veale that euer he bestowed. At this day there is but small turning of sinners, and small reioycing for it, and I thinke this to be the cause of that pouertie, for that they being come home, none will give them a ring, a gowne, &c. Luk. 15.

3 The third ioy is, Psal. 1. 22. *I rejoiced when they sayd, come let vs goe to the house of the Lord.* First, to reioyce in the meanes of saluation, as in Sermons, in Preachers, and such like ; this is angelicall, and Davids ioy : *I rejoiced when one tolde me there was a Sermon in the Lordes house, and said, come let vs goe.* A Father saith, thou makest halfe to a banquet, but not to the temple: thy mirth is not good, thy life is not good. Thou canst watch all night in dicing, but not in meditation. The fourth kinde of ioy, is Proverbs 22. 25. In the rest a man may counterfeite a reioycing, but this passeth all hypocrisie, which is the ioye of the iust, *so doe righteousnesse, iudgement and equitie.* Shew thy conscience all the goodly things in the world, it shall not reioyce at them so much as at one good worke. This ioy will never depart, *their workes follow them,* and so shall the ioy of them. The Apostles went away after their whipping, and reioyced, not onely that they could suffer scourges, but that they triumphed. What ioy so euer we haue else, if we thinke vpon iudgement, then we say vnto our mirth, *thou art madnes.* Eccles. 2. The second kinde of ioyes, Chrysostome calleth pettie ioyes : *Hilarie termeth them the solace of prisoners, who eat and drinke for a while, but shortly the Judge commith and condemneth them, and they are*

are executed. This *Salomon calleth bitter sweete ioyes,* Pro. 14.13. This is certaine, euery one will haue the one or the other : if they cannot get *Penelope*, they will be suuters to her maidens : these be seeming ioyes, and wee ^{Seeming} thinke them to bee great, because wee know no better. ioyes.

For if wee knew the ioyes of the rightee us, wee would laugh at these vaine ioyes. It is noted in *Cain*, after hee had lost his place in Heauen, he got him as good a place in earth as he could. *Iubal* he found out organes to make his Graundfather merrie. What, is it then vnlawfull ? I will tell you what the Fathers said concerning it : *The beleueuer can never finde time for laughter.* *Hilarie* saith, that whatsoeuer we loue in the world, we take thereby occasion of laughter in prison ; and this is phrensie. If these men liued now, they would be accounted precise fooles, Stoikes, blockes without affections, for these be the opprobrious speeches which the wicked vse against goodmen : but if any man can reioyce in Psalmes and spirituall songs, if hee can finde an hony-combe in the worde, and with *Danid* can daunce before the Lorde ; God forbid, that I, or any should play *Michol* to mocke him. Nay, I will say with *Hoseas*, I would all the Lords people were as these bee : and tooke pleasure in these things, for thus we ought to b^e, and I will say with *Pant*, would to God you would practise these things which I teach. But where the spirite is carnall (as *Bernard* saith) where there is a mouldie soule, a drie heart, where the spirit is turned into flesh, there men loue these pettie ioyes, and bitter sweetes. But yet for mine owne discharge, and for those that bee of my moule (speaking not to foster any mans imperfections) for as the Church hath children of perfect age, so hath shee babes, yea, euen such as are in their lumps like the Beares whelp, we cannot come from Beersheba to Bethel at one step. These actions in themselues are not vnlawfull, but trifles are for babes which the Church beareth with, vntill

God

God prouide better for vs, not commaunded but permitted, as *Paul*, when he was a childe, spake as a childe, and we are all in the estate of children, 1. King. 11. *Salamons* men that went to Ophir, did not onely bring golde and siluer, necessarie for the common wealth, but Parrats and Apes for children.

1. *dischymic.*
2. *mangrovia.*
3. *di spardetia.*

*Si pudet audire
pudet dicere.*

Do, or.

discessio.

It is his Catastrophe.
Ducunt in bonis dies nos, & in puncto temporis ibunt in infernum.

10. The true rule of mirth is set downe Ephes. 5. 4. it must not be rotten mirth, mirth of concupiscence, to speake plaine, such as is obscene and scurrill mirth, corrupting good manners, concerning which *Bernard* saith, if it be a shame to heare, let it be a shame to speake. Secondly, the mirth must not be *squavis*, pricking mirth, quipping mirth and tauntes to please our auditours with. The third thing is, that it be not without reason, vnreasonable mirth, fether-mirth, when there is no cause to be merrie, when a man hath a conceite of himselfe, to which *Paul* opposeth thankes-giving, that our mirth may bee gracious. And thus much for the first kinde of corrupt mirth. There is a second kinde, Jerem. 15. painted out: *I sit not in the assembly of mockers*, becaule of the companie which is noted, Hos. 7. When that Kings would be merrie, they must haue an hick scorner, and a common iester to come among them, this is tauerne mirth, and the fooles cannot eile be merrie. So then our mirth is euill when wee make not choysc of companie. Thirdly, not vsing of the right time, is vicious here, Job. 21. 13. *They spend their daies in weal'th, and suddenly they goe downe to the grane.* It is that whereupon *Augustine* faith: I wold that men did not onely leese their time, I wish they might not loose body and soule also, Exo. 30. *They sit downe to eate and drinke, and rise againe to play:* But Eccles. 3. weeping is firt, afterward Ioy. Ezek. 9. the mourners are marked with the Lords *Tan*. We make our studies, labours, and trades, a parenthesis to our play, whereas our play should be a parenthesis to our labours. Lastly, measure and manner must be obserued, Pro. 2. 2. a foole

foole when he laugheth liftest vp his voyce, but the wise man is scarce heard : it is like the fire of thornes, a little fire and much crackling, so in a foole much laughter, and little cause. Wee may not, as fooles, tire our tclues with laughter : seeing thou must stand before the barre in iudgement, how is it that thou canst so laugh ? saith *Chrysostome*. And *Hilarie* saith on Psalm. 137. All our ioyes in this life, are as the waters of Babilon. We must reioyce in trembling, Psalm. 2. If wee haue not this, wee keepe no order in the rest. Remember to obserue these rules.

*Quim debes
assistere indis-
cio, quoniam si
ridess?*

11 In our pleasure wee are speciallie to beware, that wee take no pleasure in pleasure. Men must not bee mirth-mongers, that is, men must not studie for mirth. And what is the reason? Surely because where there is an exceeding and ouer much desire of a thing, there is like to bee an exceeding, and ouer much vse of the thing, when wee haue it : which is our reason against ambition and couetousnesse , for riches and honour in themselues being good, by an excessive desire and vse of them are made naught. The ende of our mirth must not be onely to bring pleasure, and that pleasure may bring ioye : for then wee shall reioyce to reioyce, and this is idolatrie. For it would bee preiudicall to our rejoycing in God, for whatsoeuer hath an ende aboue this ende, is dangerous. One faith very well, if my bodie bee but a strainer for meates and drinke, to runne through : If I serue for none other vse, but to make reporte of the sweete and soure taste of this or that, surely my life is not worthie of life . Againe, wee must beware in our mirth that wee haue not a care to please our hearts, our hearts being vnsearchable pittes, if they followe naturall things , they growe to bee too naturall, and therefore they are sometimes to bee pressed and impre-

How far we may rejoice.

Note well.

P foned,

sone, vntill they smart, least hauing too much liber-
tie, they cause euyre vaine in bodie and soule to smart
in the ende.

Young age is
a dangerous
age.

12 Youth especially is to take heede of pleasure: for though fire be good, yet in flaxe or tynder it is not good: So though pleasure be good, yet pleasure in youth is not good. We need nor plow for weeds, they will grow well enough in the fallow. But some will take pleasure in youth especially, and they purpose to become good, and to liue grauely hereafter, and to behauie themselues solemnly afterwards. This is to make a couenant with the diuell, as the diuell said to Christ: I wil come out, but the time is not come yet; so we will leaue pleasure when the tyme comes, and in the meane time he keepeth vs in a purpose, wherefore there are more in hell then in heauen. Young men make their sinnes of a double die crimson sinnes, they become a disease of the bones, and custome is turned into a necessarie: whereupon diuers say, I would faine, but I cannot leaue them, whereof where one doth recouer, fortie rot away. If Sathan can make our youth an vnprofitable age, all the ages hereafter there is no good to be looked for. For if he once nippe the blossome, where is the hope of the Autumne? where may we looke for fruite? Well, if we will needs yse pleasure, we must set downe some measure.

We may yse
pleasure, but
with restraint.

Affections.

*Verecunda tri-
tia sunt omnis
peccasi.*

13 The diuels rules never haue exceptions, but God his Saints must learne restraint; we must never make our hearts the stewards of our affections, that our thoughts wander not in them, and lefft in desiring thinges too much, we excede when we haue them. There must be the least appetite of these outward things, because there is the least vse of them. If a man cannot want them, hee will abuse them, when he hath them. It is true that Hierom saith. Their ori-
ginall or beginning is honest, but their growth and great-
nesse is deformed: and that also, Sinne is very reasonable at
the beginning and verie shamefast. Thamur went first to
play

play the whore with a vaile before her face, but now with an open face. First honest recreation, and then a pleasure of vanitie, recreation before labour, to play before we studie. We vse pleasure, but to no good end. So *Elies* boyes would haue the fat without anie reason. *Iudas* could see the absurditie of this: To what end is this ointment spent? we vse such things too much or too long, whole dayes from morning vntill night ,till we be set on fire with them. We come to be too effuse. *Nabaals* feasts are like the feasts of a king, he being but a countrie farmer.

14 This is a generall rule : Wantonnesse is the beginning of sinne: we see in *Esa*, to what great prophane-nesse his wanton pleasure in hunting grew. So in the Scriptures there can be found none other beginning of *Solomons* fall but this, that 1. Reg. 5. when he had spent seuen yeeres inbuilding the house of God , hee spent thirtcene yeares after in building an house for himselfe. This was scarce a good propertie to bestow thirteene yeares on his owne house and seuen yeares on Gods house, and the Apes and Peacockes that he brought into the land , set the people in such vanitie, that they vanished away in their wanton thoughtes. Idlenesse and trifling be the callings of Gentle-men now adayes, as also needless expences, 1. Tim. 5.

Wantonnesse
ends in wic-
ness.

C H A P . 41.

Of Inuriess, offences, and controuersies.

Inuriess.

Help.

Offences
small sinnes.

Mat. 5.

Num. 20.



When inuriess is offered thee, the Lord doth triee thee, what loue, patience, and meekenes is in thee to blesse them that curse thee, which will followe if thou be the child of God: contrarywise if thou require euill for euil, then doth the Lord shewe vnto thee the corruption, which thou must labour to pull out of thee if thou wilt oueacome.

2 When we see that others stand in neede of our helpe, and wee are able to helpe, the Lord requireth our obedience.

3 Meditations of Gods promises and prouidence, wil drive from vs all desire of reuenge.

4 We must not tary vntil others reconcile themselues vnto vs: but as God doth rather oftentimes, by heaping his benefits, then powring his plagues vpon vs, shew vs our finnes; so must wee rather by courteous dealing then seuerē handling shew others how they haue offended vs.

5 The more *Pbaraoē* restrained, the more *Moses* stood in the thing that was commanded; contrary vnto those which making a mingle mangle in religio, yeeld in somethings, but we must not yeeld a iot of that the lord requireth, although in worldly matters we ought for peace to yeeld one to another. In religio it skilleth not how litle the matter seem, for which we do contend. The least thing that God commaundeth is great in the sight of God: and Gods children haue been punished for small offences in appearance, as *Moses* & *Aaron* for grudging were debarred from the land of promise. *Iosiah* was slaine because he asked not counsell to goe to warre, which may teach vs to beware of the least offences. It ought not to bee condemned nor counted precisenesse not to giue consent in the breach of the least thing, though we may beare them

them (when they cannot be redressed) but not with consent.

6 Shall we be contentious? I thinke no nature is so mis-
creant, that it doth delight in contention: yf any delight to
dwell in *Mosbech*, as *David* calleth it, I would hee had a
tabernacle there: yf any delight in contention, I wish no
more harme, then that he may bee never without it. What
then, shall wee blote out contiouerisies? That were to teach
the spirite of God wisedome. Could hee not as well haue
sayd, let there bee peace, as let there bee light? Nay God
hath ordained there shold bee contentions, and not onely
permitted them, but saith they must be, and such as be about
the waughtiest matters in truth called heresies. 1. Cor. 11.
Then it is a dreame of idle braines, that any good can be re-
ceiuied without contiouerisies, & as the Prophet *Esaiah* saith,
without the barking of some dog or other. It is not so in euil
things; they are receiuied with silence: what then shall wee
play the pots, and alke the potter a reason of his doing? Albeit
I like not that humour of men, which will search out the rea-
son of God his doings, when they know his flat will, yet in
this wee may, because he hath set it downe. There bee three
reasons, first, that those, *that are stedfast may bee approued*,
wee will haue it in this. As Sathan did to *Job*, God called
him, what sayest thou of my seruant *Job*? Liuest hee not
vprightly? No grandmercie, sayd he, for he hath all bles-
sings of thee, but take away them, and then &c. Secondly,
there are cities to be gouerned, and to that end we must vse
our talent. *Job* reproched the Scribes and Pharisees, and
came to reproach *Herod*, *Samuel* reproached *Ely*, and came to
reproach *Saul*, that might haue smitten off his head. Thirdly,
that the *Divell* may haue the greater ouerthrow, that as
God triumphed ouer him in *Job*, so in our constancie hee
might doe the like. Then contiouerisies are necessarie. How
then is it, that God is called the God of glory and peace? that
Christ is called the prince of peace? the gospell, the gospell
of peace? the ministers, the ministers of peace? of glad tyl-
dings and ynicie commended so generally? Surely it is the
fault

How far con-
troversies are
permitted in
the Church of
God.

*Fiat pax as
fiat lux.*

1

2

3

fault of our age to deliuere the word by halves; and so I saye, that he, that teacheth peace to bee good simply without exception, teacheth an errore. Therefore peace must bee peace in truth, and therefore Christ saith, *I am the way, the life, and truth,* for to haue contention with such as hold not in him, is no breach of peace. Nay the wicked among them-selues haue no peace, it is but truce, they haue couenantid with hell for a time, a day, a few yeares, or as the tearme of their life, & then is great & euerlasting debate, we may see it in the first agreement among the wicked. The serpent disputed with *Hewa*, vntill she had yeelded; then all was quiet vntill the euening, but then came one & brake the truce. Separate peace fro truth, and peace is no peace. The reason hereof is set downe, Psal. 138. Lord thou hast magnified thy truth aboue all things, therefore aboue peace. And that I fal not into that error aforesaid my selfe, I wil tell you what truth is. We thinke we are at peace, & haue vnitie perfect amog vs, if we be of the same religion, & we agree, that we must, and wilbe all Protestants: but the fathers haue all distinguisched truth into three parts. First, truth of doctrine in religion. Secondly, of life in our conuersation: Thirdly, of iustice in giuing preferments. Vnlesse a man hath all these, he hath none of them: and if in all these be peace, I will seeke and ensue after peace: as saith the Psalmist: if any offend in these, I will not haue peace with him. We knowe, that *veritas doctrina* hath had witnesses martyrs; so haue the other two, though they send vs not to heauie in a firie chariot: but an euil name which every man for their stakes must prouide to suffer: we must be in this, as Christ, when he kneeled before his father in the garden. If mans saluation may be wrought, let this cup passe, if not, thy will done. So if a man should hold vs a cup of the wrath of a multitude, or a mighty man, we must say, if it be possible the truth may be defded without this; then let this cup passe: but if it canot be otherwise let mee drinke the dregs and all. So that God himselfe in such cases is the author of dissencion. He will haue dissencion, he sweareth,

Efai.

Esaï. 59. that he is angry for that none will make dissencion in taking part with the truth. God the Father may seeme further off. But euē Christ the Prince of peace himselfe, Mat 10. saith, I came not to bring peace, but a sword, that they which consēt in wickednes might sticke no lōger together: & Psa. 94. David saith, who wil take my part against the wicked? That was a voice of dissencion if euer there were any, euen that which Tullie calleth the fanne of dissencion. Au- Flabellum. gustine saith, this is nothing, but a question betweene the Consul, and the Tribune, they will agree with the inferi- or magistrate against him, that is as farge aboue him, as the Consul is aboue the Tribune. Therefore, when there is is dissencion, we must not be dismaide. It is foretold Esaï, Sedition. 5.24. Ieremiah is faine to crie, *my Mother hath borne mee a contentious man.* The Israelites sayd, we shall never be quiet, till Amos be from among vs. Euen the Diuell himselfe chargeth our Sauour Christ with it. *Art thou come to tor- ment vs?* And the lesse dismaide shall we be, if as a learned Father saith, first, if we haue prayed against it: secondly, if we haue desired to ioyne peace and truth: thirdly, if we haue felt a mourning, for that there is dissencion: fourthly, if we be ready to yeeld a reason of that we doe: fiftly, and wil for quietnes sake confess a fault, where there is none. They haue one great argument, that it breedeth offence so to cō- tende. This troubled manye in the primatiue Church, leauing many good things vndone, which otherwise they would haue done, till at the last they concluded in a Coun- cel, which hath been held of all fathers, schoolemen, and Di- uines hitherto, and I pray God it may be so of vs. It is bet- *Vilissus scanda- lum nascitur quam veritas deseritur.*

that an offence arise, then that truth bee forsaken, and thus much of controueries. *We will either doe as we list, or not do any thing at all.*

7 Many nowe adayes in giuing voices, haue a pretie wise policie, because it is so euill a thing, I will giue no voice at all, hold you content, such be *ad sapient, austriki, neuterpas-* fues, indifferent men, that will doe neither good nor euill. These are odious vnto the Lord, Zephani, 1.12. If there bee

any man, that faith, I will neyther doe good nor bad, or hath set downe that rule with himselfe, I will faith the Lord, seeke him out with a lanterne to a strange iudgement. They will say as it is Psal. 12. Our toongs and lungs are our owne, and therefore we may speake, as we list, and when wee list. By this they shew, that they haue neither Logique nor Diuinity. The holy Ghost saith, thou shalt not giue thy voice. If the precept be affirmative, it bindeth *semper* not *ad semper*; but if it be negatiue, it bindeth both *semper* and *ad semper*. The like precept is, thou shalt be no vslurer; well, I will not lend at all, but thou mustlend, and yet not lend to vslurie. Thou shalt not take the name of the Lord thy God in vaine: well, I will not sweare at all; yea thou must sweare by his name, and yet not take it in vaine. Thou shalt not beare false witnes: well, I will beare no witnes at all; yea thou shalt bee a witnes, but yet not a false witnes. So I will not giue my voice at all; yes, thou shalt, and yet not to a Rabbi, or a multitude. The reason hereof is, because we were borne to beare witnes to the truth. Therefore was I borne, saith Christ. Whereupon *Augustine* saith, this belongeth to all christians: *Fulgentius* a good and holy Father saith, when truth is indangered, both he which denieth it, and he which holdeth his peace doe betray the truth. Well, it is sayde, thou shalt not answer, & therefore we hold it not needful to giue our witnesse to the truth, except we be asked and intreated. But is it not often sayd in the Euangelists, Then Iesus answered and sayd, when no man spake vnto him? Hereupon one said, truth demauded it in his conscience. As God is sayde in *Esaie* to heare vs, before we call vnto him; so will he haue vs answere him, before he speake to vs. Psal. 5. *Danield* arrieth not to defend the innocent, till he be intreated; taketh no reward to doe right, being ready without desiring. As wee haue two kindes of sinnes, sinnes of omission and commission, and Psal. 128. if they put but their hand to wickednes, touch it with one finger, and not put too their shoulders; so it is not onlyynlawfull not to do good, but also

not

not to worke togither in good. And as the man that lusteth after a woman, committeth adulterie, but she is cleare : so those, that give not witnes to the truth, though it preuaile, haue to themselues ouerthrownen the truth; and those, that haue giuen witnesse to it, though the truth fall, to them it standeth. But that is flat without all exception : *Hee that is not with me is against me.* Yet some have aunswereed this place vnto me in priuate conference with that other place, *He that is not against me, is with me.* So then, if yee giue a voice, and not against the truth, yee are with it. Marke, of whom Christ speaketh, of one that was no disciple, that had not giuen his name to Christ, of him Christ saith: If hee bee not against vs, he is with vs. As if one be of another land, if he be not against the prince, he is with him; but if he be a subiect, if he be not with the prince, he is against him, and shall sustaine the punishment of a rebell.

8 If we would knowe, what it is to peruerit, we shall see it in *Augustine de vera religione* cap. 34. to put out of order, as it were shuffling y^e cards to place a deuce with a king, to bring in that, which should be kept out. Now what is order? that the worst bee subiect to the better. Then those are peruerse, which place the worst aboue the best, which place the in great callings, which are vnworthy to be among the base people. To them it is sayd, cease to doe peruerstly. None peruerts another, but first he peruerts himselfe; & those that peruert themselues, peruert their rules or their ends: their rules, as to prefer mans laws before Gods laws; their ends, as preferring temporall things, as thise ase, this gaine, before eternall: now and then at their leasure thinking of the chiese end of all, but preferring the other. Euen as the crab going backward himselfe, perswadeth al other fishes they swim wrong: so these being peruerse themselues begin then to shuffle the cardes, then they wil haue men be of their minds, or they wil turne iustice into wormwood, y^e it shal be as bitter as wormwood to the good man to do iustice: for my part I would Achan troubled Israel no more, though Eliab beare y^e blame.

9 He sayd that when he considered how *Noah*, *Moses* and others fell in their latter daies, and how the most excellent haue fallen ; hee most earnestly prayed that the Lorde would take him out of the world, before that his life should bring any offence to the Church of God.

10 *Jacob* and *Esaue* cannot agree in one wombe, *Sarah* and *Agar* cannot agree in one house : *Isaac* & *Ishmaell* must not dwell together : there is no agreement betwene the children of God and the children of *Belial*.

11 *Moses* was angrie, and is commended for it, so that euery anger is not condemnable, but to be angry without a cause and without measure. Some men will be angrie for their own cause, and very hot, but in Gods cause they will not be angrie at all : this is a fleshly anger : but when men sinne either to the dishonour of God, or their owne destruction, then to be angrie, is a good anger, if the saluation of our brother doth moue vs thereto, not our owne iniuries : for wee can beare with patience, iniuries so farre as priuatly it concerneth vs, but when it toucheth Gods glorie, wee cannot but bee angrie. Some are angrie for euery thing, and in light matters, and yet not in waightie matters ; then let those men take heede, for these are very faultie. But if we be like the Lord, not marking what is done amisse, nor being angry continually, that we had rather be loued then feared, and according as the matter is, so is our anger, then is it good : otherwise it is not to be allowed ; for as the Lord doth vse more meanes to cause vs to loue him then to feare him, so ought we to doe, and to bee more carefull with loue to winne, then with anger to compell. The Lord is slow to wrath : & anger resteth in the bosome of fooles, whereas a wise man will reppresse anger. Then let our anger be according to the fault, a light fault, a light anger, of small continuance, but wee must believe the Lord to be greatly grieved with great sinnes. In Gods cause some men are moued, when them-selues

selues are also touched ; but if themselves bee not touched, they can bee quiet : but when their brother is hurt, though God bee dishonoured, they care not. If we see our selues moued but then, when our selues are touched, let vs suspect the want of faith, of loue, and zeale of Gods glory, and think we stand too much to our owne praise : but if wee cannot bee content when the things doe not touch vs, but euen the glorie of God doth moue vs to anger , then is it good, and of God. Though some bee our very friends , yet wee can bee most angrie with them, when they fauour vs; and when they displease vs, we can remember the olde loue, and so still mingle anger with loue : and if I can bee angry with whom soever I see the same sinne in, then is it also of God , and to bee allowed : and indeede true Christian anger will sooner be to his friend, then to his enemy. Againe, when wee can first beginne with our sinnes, and be more angry for them then for others (for no men can euer be angrie for other mens sinnes, which cannot be angrie for their owne) and this is that which Christ saith , Cast the beame out of your owne eyes, &c. But when our anger first beginneth with our selues , and that there is no sinnes which we would willingly rest or fauour our selues in, then if we be angry with others for the same sinnes, this is of God; if we cast the first stone at our selues, and if the sin be in vs, we striue against it; if it be not, we feare it may be, and therefore study to preuent it. Againe, when our anger doth let vs from doing any duties to them which we are angrie with ; then is anger to be disliked: but when wee are readie to shew all duties to them, as to pray for them and all other duties of loue, then let vs haue here a testimonie of good anger : but if it make vs to haue a troubled minde, though it be for a good cause, it is to be suspected, for the workes of Gods spirite in vs, doe not hinder one another, but rather doe further; and if we were colde before, and yet now

now shall be quickened to prayer and other good exercises, this if we finde, it is a note of good anger. Againe, our anger for the breach of Gods commaundement, is ioyned with a compassion ouer them which haue thus offended, because of the wrath of God which hangeth ouer them; thus was Christ angrie and sorry, *Mark. 3.* and also when he wept ouer Ierusalem, & *Paul. 2. Cor. 12. 21.* saith he shold be humbled when he commeth with a rodde to them, and therefore he describeth fleshly anger, that they were puffed vp, *1. Cor. 5. Rom. 15.* We shold support the weake, and be so grieved, as though we had done that they haue done. When we see the sinnes of others, we must be so grieved, as if wee had done them our selues: christianitie hath griefe, flesh hath ioy in the sight of the sinnes and infirmities of other men.

12. Worldlings being poore, looke onely to the iniurie of men; and being sicke, looke onely to the meanes; and in whatsoeuer trouble they are, they are like the dogge that looketh to the stome, and not to him that throweth it, because they know not that the Lord is the healer, but thinke it is by fortune, and not Gods prouidence; and therefore they looke not to God, nor their sinne at all, or else looke onely to the angrie countenance of God, and so come to miserable ends. Therefore it is a blessing of God to see, that for his sinnes a man hath any trouble. The contrarie commeth to passe by the ignorance of Gods prouidence, which must by faith be beleeuued, as the creation is, and therefore a man may see, and yet beleeeue not Gods prouidence; for God hath time, and all things that in time come to passe, be in his hands, *Eccl. 3.* So both must necessarily be beleuuued, for they are both the first article, and one without the other cannot be beleuuued. Then let vs beleeeue that he is our healer, and therefore when we are stricken, let vs looke if we haue walked well in our calling, then is it for our triall, and in the ende we shall haue euerlasting ioy: but if wee want a good conscience, then let vs knowe it to bee for our sinne, therefore

fore looke to the law, where we shall see; though not the particular sinne, yet one of these which God hath ordayne to keepe vs from sinne, as we shall see it is either for that wee haue not heard the word, nor prayed, nor been thankefull, or not receyued the Sacraments, or els done these for fashion and not in trueth, and these are such sinnes as the Lorde will punish: as *Paul* saith, 1. Cor. 11. Though there were many other sinnes, yet if they had vsed these aright, they should either nothauen fallen into these sinnes, or else he would haue giuen them repentence, whereby they shold haue preuented his iudgements.

C H A P . 42.

*Of Judgement and folly, and of judging, reproving,
and praising.*

He diuell when hee cannot at Judgement.

the first corrupt affection, hee will beginne to corrupt judgement, and then affection.

2 We may be conuincid in judgement, and yet not haue our mindes chaunged and renued, for that commeth onely when our affections are reformed into the due obedience of that which wee haue in true understanding.

3 When we deferre to haue that in affection, which wee haue in judgement, it is the iust judgement of God, to deprive vs of that which we had in judgement.

4. Wee may not judge of any thing by any one sialon, Judging, neither may we judge suddenly, but tarry Gods appointed time, for hee will manifest all things in their appointed time.

5. We must beg of God the spirite of wisdome to diserue the dealings of men: for the wicked do often the same things

things and in the same manner that Gods children do, but yet not with like affection: wee must take heede therefore, that wee condemne not the good, nor iustifie the wicked.

6. Wee bee blinde in iudging of Gods works: and hence it commeth to passe, that we runne headlong to destruction, in seeking those things that seeme to bee good vnto vs. This ought to moue vs to pray vnto God, that he would inlighthen our minds, and reforme our iudgements, that wee may wisely consider of his workes.

7. A man may haue a good wit, and yet be subiect to the secret curse of God.

8. A good wit not sanctified, is a fit pray for the diuell.

9. There are diuers kindes of folly. *Salomon* saith, A wise man is not a stranger in the congregation of the Lorde: so then this is foolishnesse, not to come to the congregation of Gods people. In *Paules* time it was said, be not foolish but redeeme the time: this then is also folly to loose time. In the time of *Moses* and *Iesbro*, to giue authoritie and titles in the highest degrees to them that deserued them not, by *Iesbroes* iudgement was folly, and wee doe in these times the very same. Well, all these are fooles which can doe vs no harme, those that are aliue are no fooles, so long as they can doe hurt. And such as helpe vs to preferment, wee call them wise whatsoeuer wee thinke of them: there are two kindes of fooles, one a sor for ignorance, or a crafed foole, as hee that hath a disease onely. There is another foole, and hee hath the carcase of folly, and hee may well bee called the childe of follie: This is stinking follie, and bruitish follie. *Chrysostom* saith, Better to bee founde a beaste, then to become like a beast; for the first is of nature, the last is of sinne. If

Of folly di-
uers kinds.

1.

2.

3.

*Prestias nasci
iumentum,
quam compara-
ri iumento.*

It bee foolishnes to bee ignorant of that wee shoule doe; what great follie is, to knowe what wee shoule doe, and doe it not? And who would thinke such folly could fall into any man, that he shoule know it to be folly, and confesse it, and yet doe it?

10 There is a sect in our age, which say every one is a sinner, and so will neuer be reprooved of any sin: they say, every one hath enough to looke to one: so was *John* counted a foole, an austere foole; and Christ a popular foole: for indeed, because they meant to follow neither of them, they counted them both fooles. Christ compareth them to forward children, Luke 7. and we may compare them to foule gamesters, if I be not deceipted, who, when they haue lost all, Judging and adhaue the last cast in their hand, and see that it is naught reproving.

also, rise vp in a chace, and fling downe all, and say, that there hath been soule play played, when the fault is onely in them selues. So these, when they are reprehended, say, all is naught, and bring others into the compasse of their owne follie. Therefore as they preached against Iusticiaries aforetime, that all were sinners, none that did good; so now wee must preach against Libertines, that all are not vnrighitous. Against *L.* the holy Ghost in all times hath calld some by these termes, libertines, righteous, wise, holy, though not before the iudgement seat of God, yet in walking in their calling, in doing right, and labouring to obserue the word. All is vanity, for that *all* they yе sometimes, the Preacher said so, but he neuer said, *all* is vanitie of vanities. There is a difference betwene a sinne, that *Esay* compareth to a cōard, and that to a cartrope; betwene *Ezechias* his boyle and *Lazarus* his bethch; betwixt *Pauls* pricke in the flesh, and him that was wounded in the way betwene Ierusalem and Iericho: one of these may heale another: a mote may pull out a beame, though a beame may not pull out a mote, els there shoule be no sin reprooved.

11 We can easily say their foolishnesse, their sinne, their vnrthankefulness. This is the fiftē. Pronounē that wee can remisse in our vīc; owne.

We are too censorious in
the sinne of o-
thers, and too
remisse in our
vīc; owne.

ysse; we haue many notable thinges in our selues, which wee count follie in other men; as in *Iudah*, hath *Ihamar* played the whore, burne her, but when he saw the scaffold, the case was altered. There is difference betweene burne her, and I am to be blamed; finners are to be blamed. This is that we learned in Philosophie, wee can see intellectu directo those things which are in others, but we cannot see intellectu reflexo and understand our selues: for our owne faultes we had need of an Eunuch to looke out.

*Enuie when it
dispraieth,
and flatterie
when it prai-
seth, must be]
had in jealou-
sie.*

12 We may bee bold with those that are dead: so said *Lucian*; Anger and enuie had killed all wise men, for in anger and enuie we will accompt none wise: fauour and flatterie had killed all fooles; for wee will for those two affecti-
ons accompt all wise. So when *Pilate* liued he was counted wise, but now he is dead, *Pilat* was a foole. So of *Demas & Sosna*. This is the triumph of wisedome aboue follie; that as wisedome is iustified of her children, so foolishnes is con-
demned of her children. They condemne the same thinges that they doe; *Herod* so long as hee liued, was accounted wise, and was a King, and *John Baptift* a foole, but now both be dead, *Herod* is a foole, and so confesseth of himselfe, and *John Baptift* is a Saint. So was *Divius Clandius Nero* whilst he liued, and *Paul* a foole, but now he is *Nero* the tyrant, and *Paul* holy *S. Paul*. The reason of this is, for that we are led by present things. Solong as wee liue together with them, feare and hope are stopples for our mouthes, so that no man can heare, what hee is indeed being present, till hee be dead and gone from among vs. They that follow, shal pronounce the trueth of vs. Christ saith Reioyce when men speake euill of you, for so did your fathers of the Prophets.

*The best kind
of praise is
not in word
but indeed
to commend.*

13 Guttural praises must not be giue to God. It is an ea-
sic thing to afford a good thing a good word, to crie *Enge-
malle virtute*. For the Prophet saith, the wicked are onely mouthed men, they sprinkle it with a little court-holy wa-
ter: It is a pretie ship, but they will not goe in it: they crie, Lorde, Lorde, but yet they doe nothing. When the women
cryed

cryed outto Christ, *Blessed are the paps, that gane ihee suckes*
No, no, saith hee, Blessed are they that heare these wordes,
and doe them. Let the worke speake and commend it selfe:
 not he, that when he heareth a good thing, straight breaketh out into glorious praises, his affection is so hote; but he
 that is stroke so with it, he is past praysing, but he museth on
 it, and the sente of it appeareth in his life long after. They
 count *Paul* a wise man, but behind the dore they laugh as
Sarai did. Socrates sayd, landa ut videam: for our praise is
 to giue a testimonie, that we like it, but that is the best testimonie,
 if we follow it; for, if thou didst thinke, it to be true
 wisedome, thou wouldst followe it.

14 The best art of logicque is to apply other mens infirmitie to our own consciences, that we may be perswaded,
 how whatsoever hath befallen others, the same may befall
 vs.

15 When some penitent sinners are executed for theft, wee see they are more grieued for whoredome, then for
 theft, because it brought them to theft, but most of all they
 sorrowe for neglect of the word, which hath made them
 most loose in all their life. Seeing therthis is warranted by
 the experience of our times, let vs take heede wee neglect it
 not; but see the want and neglect of these meanes to be the
 cause of other sinnes; but if wee will not doe this, the Lord
 will punish sinne by sinne, which is most fearefull: for this is
 the onely meanes to keepe vs from sinne, to heare the word,
 pray, giue thankes, heare admonitions, receiuie the sacra-
 ments, with reverence and in truth. As these meanes doe
 keepe vs from sinnes, so do they recouer vs from them when
 we are fallen thereinto, as when great trouble is vpon vs, po-
 uerty, disquietnes: and agaist these the word of God doth
 giue a remedie, teaching vs, that as it came by Gods prouide-
 ce, so he must take it away, contrary to the familie of loue,
 who denying the prouidece of God attribute it to outward
 causes. Example of a man which saying his sicknes came by
 Gods visitation, they replied, did ye not take cold? he aun-
 swered

Add this to
the Chap. of
meanes.

suered, that is but a meanes to serue his prouidence, so the familie lefthim. For we take cold often, and yet are not sicke, because the Lord hath all things in his hande, to dispose at his pleasure, and then shall we rest in this, when wee are certainly perswaded of this doctrine. Psal. 32. The Prophet saith, that before he acknowledg'd his sin, his moysture was turned into drought, but when hee confessed, his punishment was taken away; so Job, 33. when men will not profite by his word, then the Lord wil seale this former doctrine by a correction, which if we profite not by, it will lie so long on a man, that his bones shall sticke out: being in this case, if the Lord reueale him this, hee shalbe restored to his former state. It is plaine, that the cause of these corrections is the neglect of the instruction of God in his word, which if we would throughly give ouer our selues vnto, we might bee sure that no presumptuous sinne shoulde preuaile against vs. But if we esteeme not the word of God, or receiuе it so as that we profite not by it, then let vs not maruaile though the Lord doe visite vs & that in great mercy to, if we can be brought so highly to esteem of the word and of prayer, as of nothing more.

C H A P. 43

*Of knowledge and ignorance, and how to seeke God,
and of Sathan's sophistrie, &c.*



Nowledge and other giftes of God not sanctified, keepe vs from the sight of sinne, and perswade vs that they will excuse vs from wrath to come, vntill our sinnes be pulled out by the eares.

2 Knowledge must go before obediēce, obediēce must follow after knowledg with al cheerfulness.

3 The Egyptians by all Gods wonderes might have knownen

suen him, but considered not his works, but refused knowledge, therefore the Lord by a great destruction would make them seele that hee was God in deede : which may teach vs to get knowledge, while the meanes are offered, for if we will not know him while he sheweth himselfe fauorable we shall certainlye know him, to our owne fearefull condemnation.

4 All our disobedience commeth of this, that we know not the Lord. And wherefoever the word of the Lord is, hee will moue those that be histo beleue, though bee hide the same things from the wize of the world.

5 There is none almost but at one time or other doe seeke God, though the common sort, at the last cast in extreme Howwe ought danger, when health and friends faile them, goe to him. But to seeke God, Malachi saith, God is a King, & will haue his senioritie: & and how ma- in this order of seeking many good men are deceiued, for ny seeke him so they deale not falsely, they think they may scratch world- peruerstly.

ly riches, but the Lord will not haue vs take the siluer of worldly things, before gold of godlynes; neyther must the seruant first waite some houres on himselfe, and then on his maister, but contrarily ; because as there is a seeking, so in seeking there is an order: And this is Gods prerogative to be sought first, Marth, 23. he is a foole which thinks the gold of the temple, that is riches, better then the pietie in the temple which sanctifieth riches. Salomons chaire must be our di- rection. Abraham sought obedience before his owne country; Ioseph and Moses sought God ratherthen Pharaob: but wee seeke preposterously giuing youth to pleasure, olde age to God, we make our eldest children Lawyers, the sec- ond or yongest Diuinnes: whereas our fathers made the first borne to serue in the priesthood. In our contractes wee first seeke wealth, and then religion; a cursed match: well while we thus seeke God we shall never finde him. Where- fore let vs seeke God in his word, and that not in a peece of the word, but in all the word: not making conscience of some sinne, and yet retayning other sinnes, God will not be

be diuided nor quartered in qualities, because hee is indeuible in substance. Many vse a restrained obedience , and the world hath euer a placard for some sinne. Such a one was he that would haue a dispensation for kneeling in the house of *Rimmon* with his maister. *Ananias* would keepe some part to himselfe, God will be sought totally in respect of his word, as also he requireth an vniuersalitie in seeking of himselfe. We must not seek God and the world together, we must not haue two stringes to our bowe : hauing one eye on the word and another on the world. Wee must not thinke if wee haue God it is well, if wee haue him not it is no great harme, purposing a pietie to our selues, so long as we be in the Church, and promising to our selues immunitie being out of the Church .

1.Sam.19, 18.
Schools.

6. *Samuel* the first builder (wee reade) of Colledges: calleth his Colledge *Natioth*, that is, euuen beautie it selfe, where must be no deformitie, for a small spot in beautie is a great blemish. Againe, Colledges are as Epitomes of the common wealth, as *Athens* was of Greece: and what a thing were it in an Epitome to finde superfluitie. Vniuersities are the eyes of the common wealth, and a mote in the eie is a great trouble. Briefly, Vniuersities be the Lebanon of the Lord, from whence timber must be fetched to build the temple. They bee the conduites to deriuе water into the whole Land. They be the rocks or bayes, where salt is prepared to season. They be the polished Saphires to garnish the house of the Lord.

The Diuels
sophistrie de-
stroicth things
conioyned by
the Lord.

7. It is a part of the diuels sopt.istrie , as in good things, to seuer them. eanes from the ende; so in euill things to separate the ende from the meanes. *Dauid* ioyneth both together, Psal.119. *I am thine, O Lord save me.* The diuell per-
suadeth vs, God will saue vs, but makes vs neuer looke to that, I am thine. In euill he bearethys in hand, we may vse the meanes , and neuer come to the ende , and so clips off halfe : as when he can suffer this , Eccles.11.9. *Reioyce O young man*, hee would leauie out this, *but thou shalt come to judgement.* But these God hath ioyned together , and nei- her

ther the subtiltie of youth, nor any wit of man, nor all the diuels in hell can separate them, the pleasures of the flesh, and the iudgements of God : as to our first parents, *Eat, ye shall not die* : to whom some *Solomon* might haue said, if it seeme pleasant to you, eat it, but death shall come. So in these two that *Ezechiel* hath ioyned : the easie of the Pastor, and the blood required at his hands : hee might haue sayd, Go to, builde you tabernacles, where you may take most proffit, and giueare to wealth : yet God shall bring you to judgment. God with an adamant chaine hath knyt the pleasures of this world with judgement, he that hath one must haue both.

Pleasures.

8 There are many places most effectuall and worthier meditation, then others in the scripture, wherein *spiritus mundum spirans*, for I thinke that the spirit not only bloweth where it listeth, but also when, and in what measure he listeth. As in some places, namely Psal. 45. and 49. 13. the Lord calleth as it were a congregation of all sorts and conditions, signifying some great point of wisedome, that hee requireth so great a Theatre. The auncient expositours say this wisedome is, where this worde *Selab* is found. For whether it signifie, as the seuentie interpreters say, a great pause, that the verse going before may bee meditated on, or a repetition, as *Rabbi Abraham* saith, that that verse for it excellency should bee twice sung, or both, as *Tremelius*, it must needs signifie great wisdome and matter in the verse.

The wisdom of God is apparent in all the word, and yet in some place more then in another.

9 These dayes shall not continue alwayes, but there shall come a day, wherein the conscience shall be dismayed, a day of death, wherein we will not care for riches, beautie, learning, praise, or estimation. And yet there be some that case not for this: which loue, as *Tuby* saith of *Verres*, siluer better then heauen, they thinke it a greater matter to liue in a beggerly estate, then to loose their soules. But this is folly proued by two reasons. First thus do the beasts, *Balaam* wisedome, and his Asses wisdome is all one. For the

It is a foolish chioce to chuse earthly delyghts before and rather then heauenly delyghts, and to make God the laist and least parte in our desires.

Asse which hath bur a soule of one life, and when he dieth, his soule vanisheth into the ayre, if hee haue a good pasture and then get a Lyons skinne to make the beastes of the field afraid of him, and can kicke one with his heelles, and make him lie before him, this is a beasts honour, but the honour of a man is greater, which hath two lues, to whom this life ought onely to be for the suretie of the soule; and rather a way to another life, then a life it selfe. This hath been answere by the Fathers, I will deale so with the world, that I may remember God, but a learned Father saith, Thou must pur in first and more, or els leaue out, I will remember God. Deceive not thy selfe, thou giuest all to the world: God will not onely bee serued, but in his order. *Malachie* calleth him a great king, and therefore he looketh for the first seruice, and *Daniel* calleth him the Ancient of dayes, a great Senior, and therefore he will bee serued before his Juniors, *Luc. 17.* The servant that had laboured all day, is not bidden first to eate and drinke, but to serue his maister, and then to take his repast. Contrarie is our practise, as in marriage, wee looke for beautie and riches first, and then after our religion comes in for a corollarie, wee will not be much against it. *Jonas* must carrie *Sauies* armour, and *Mephisobseth* must looke to the Arke. We make choise before God: we bestow our first yeares on our selues, and then the rest wee bestow on God. Those are vaine men which will first seeke the adiectives, & cetera, then the kingdome of God. *Augustine* saith: If thou wilt needes, thou maist seeke, but thou shalt never find. I haue heard and knowne amongst vs those, that would make accounts first to bee well prouided for, and then they would serue God in their callings, who hauing gotten three hundred or foure hundred by the yeare, then haue been further off then they were before, *Math. 23.* Christ giueth a curse to the Pharisees that were of this opinion, which held it were nothing to sweare by the Temple, but by the gold of the Temple. I will not bring

Prins & phus.

in that which the Fathers speake of this place, onely that which Christ saith, shall suffice. *O yee fooles and blind,* The second reason is, if anie man be so foolish, he shall yet bee more foolish, hee preferreth the shadow of these transitorie things before the eternall things: they shall lose both the shadow and the thing it selfe, as *AEsops* dog did. *Augustine* saith, they shall haue an end, either their owne: that is, they shall leaue thee, as *Iobs* goods did him: or thine, thou shalt leaue them, as the Glutton in the Gospell: but that which is worst, when they shall haue left thee, yet the sinne whereby thou goxtest them, shall remaine with thee. Gen. chap. 4. Sinne sleepeth at the doore, it is quiet all thy life long, but when wee goe out of the doore of this life, it shall compasse about our heeles and our handes, and wee shall never be ridde of it.

10 Knowledge of the word is as necessarie an arte for Christians, as the arte of husbandrie is necessarie for husbandmen. Men can say, they can learne nothing of the Preachers but to loue God aboue all, and our neighbours as our selues: and as for this lesson, they say they are not now to go to schoole. But this is as much as if one should say, Husbandrie is an easie thing, and there is nothing to be learned there but to sowe, plough and reap, and yet to set his hand to anie of these without knowledge of the trade, hee is altogether foolish. Well then, as in this, so in all other artes we will confess that we cannot come to the practise of particulars without knowledge of the principles: and yet come to the great arte of knowledge, which is the maine professiōn of all, and needeth most teachers and best schollers, and we thinke we can learne that with sitting still and taking of our ease. But there is a knowledge of the world, and they that come to bee our schoolemasters to that, they shall be had in high estimation. Howso-

euer we account of knowledge, the Prophet saith, that vnder Christ our knowledge excelleth the knowledge of the Priestes; and in *Pistles* time, the women were so full of vnderstanding, that the Apostle was faine to take order that they shold not speake in their open assemblies, where they would needes be speaking. The holy Ghost, Colos.3. would not haue the word of God dwel in vs beggerly, thinly, or strangely, but plentifully: and surely without this knowledge we know nothing to doe as wee shold do it. And for this cause in the former age, though the diuell could be content men shold be as mercifull, & as true dealers, as they would because they were guilty of ignorance, and wanted knowledge to direct them herein, yet now because knowledge is come, hee cares not how vnmercifull and deceitfull men become, nay now he takes away mercie, and truth, and knowledge, and all. The reason is, because we make no more precious account of knowledge: we can bee content to sit at home by the fire, rather then to come abroad to heare, or if the diuell giue vs leaue, and wee get so much mafierie of the diuell, that wee come to the sermon, yet sleepe overtakes vs, and weare as good as absent, or els if wee be waking, we goe away before it be done, or if we tarrie, as soone as wee be gone vvee commit all to forgetfulnessse. And so if with want of knowledge we be mercifull and true dealers, it is but after our owne braine, and because the Lord hath not planted, the Lord will roote it out. The end of all is, if men will not grow in the knowledge of God his will, they shall never come to the knowledge of God, that is, they shall not knowe God his mercie, God his truth, glorie, and blessednesse, neither will he euer knowe vs. For as without the knowledge of Gods will, there is not, nor shall be anie knowledge of God, so if wee know not God, God will never know vs.

ix When we shall be ioyned to God the Father, the Sonne, and the holy Ghost, then shall wee knowe as we are knowne, then shall all teares bee wiped from our eyes, then shall our infirmities be taken from vs, then shall we dwell vwith the Angels, and with all the hosts of heauen in most happie blessednesse it selfe. Wee see now by this chaine, not forged by our owne braine, but framed out of Gods word, that he is indeed blessed whom God chooseth, whom Christ redeemeth, whom the Spirit reneweth, whom faith stayeth, whom the Word, Prayer, Sacraments and Discipline build vp in the Lord, in whom faith breedeth peace, peace sinceritie, sinceritie loue, loue a feare of displeasing, and a care of pleasing God, in whom this care striueth to a mortification in pouertie of mind, this pouertie comming from a mourning heart, possessed in a meeke spirit, and aspiring to true righteousness, all these thinges being ioyned with that sanctification, which lamenteth the sinnes of others, and relieueth the wants of others, knowing to vs prosperitie and aduersitie as pledges of Gods fauour: and vndoubtedly looking for the kingdome of heauen in the life to come. If anie of these linkes be missing, the chaine is broken, if any of these members bee wanting, the bodie of blessednesse is lame and dismembred.

CHAP.

ab c d e f g h i k l m n o
ab c d e f g h i k l m n o
we l i m n o r e l o r d m e r y

C H A P . 44 .

Of Miracles, and how God worketh without and by meanes, and how we ought to attend on the meanes.

1. King. 13. 5. 6.
His hand was
dried vp, and
restored to
him againe.



He miracles y were wrought in the Church, were partie in mercy, and partly in iudg-
ment, as in turning *Ierobo-
ams* hand into leprosie , and into cleane flesh againe: but the miracles against *Egypt* were only in iudgment.

2 Signes are giuen to confirme vs in the worde, and are not more excel-
lent then it ; if then they drawe vs from the worde,
we must holde them accursed as well as the false Pro-
phet, Deut. 12. That which *Pant* speaketh of tongues,
1. Corinth. 14. is true of all miracles, which are signes
to beleeuers, which may teach vs not to desire them,
for if wee beleeeue not *Moses* and the Prophets, nei-
ther would we beleeeue if miracles were brought from
heauen. So is it in the Sacraments, which are ordai-
ned to nourish that faith which is ingendred in vs
by the worde, and therefore must not bee separated
from the worde, nor esteemed aboue the worde. For
wee shall then profite truely by Baptisme, when wee,
in and by the worde, shall beleeeue the washing a-
way of sinne, and get power to mortifie sinne day-
lie within vs : and then shall wee profite by the
Lordes Supper , when wee beleeeue all the promises
of our Redemption , wrought by Iesus Christ , and
shall

shall bee vntited into his bodie daylie more and more by the word.

3 Pharaob did aske a signe, not for any purpose to yelde thereunto , but if they could not doe any, hee might haue the greater aduaantage against Moses and the people . So the Scribes and Phari-sées aske of Christ , to whome hee answered the adulterous generation seeketh a signe : So many in these dayes aske proofe of many things in religion, not that they minde too yelde thereto , but if they cannot haue such proofe as will stoppe their mouthes, they may more quietlie continue in their error. Wee must learne to leauue this kinde of questioning, which is seldome graunted for good , and let vs so frame our requests, as that they may be reuerent, and we may haue a desire to rest in that which is graunted.

4 A wonder may moue vs for a time, but commonly , they last with most , but for nine dayes : and wee shall neuer gather any fruite thereby, ex-cept it doth prepare vs to profitte more effectu-ally by the worde. The same may bee saide of our seruants.

5 Some thinke that the miraculous Manna was Manna miraculois, not so straunge, because it is to bee founde in these culous dayes in other countries. I answeare not of that colour , nor of that propertie : Therefore this was a miracle, as may appeare by these reasons following. First , because it was neuer scene before , and then came at Gods commaundement. Secondly, because neither rayne nor fayre weather did let it. Thirdly, because as soone as they came to the borders of the promised Land it ceased. Fourthly , because if it were kept till the morning it stanke, but on the Sabboth daye, it continued sweete, albeit gathered the daye

daye before. Againe, when it was reserved in the Arke, it putrified not. Fifty, because it followed the Israelites, whither soever they went. Sixty, because it fell in such abundance, as that it sustained so great a multitude.

6 At what time the Lorde first sent Manna, the children of Israell being rauished with the loue of it, called it *Manna*, that is, meate prepared of the Lorde : and herein they acknowledged the goodnessse of the Lorde. This Manna is first commended for the colour, it was white as the precious stone called *Bdellium*. Secondly, for the taste, tasting like fresh oyle, Numb. 11.7. Thirdly, for that it was Angels foode, or meate prepared by Angels, Psalm.98. And yet for all this, when the people had been accustomed to it, they loathed it, and set light by it, wherefore their sinne was the greater. The reason of it may bee this : this Manna was giuen them, not onely to bee foode for their bodies, but also to bee a token vnto them, that seeing the Lorde fedde them from heauen, they were not to settle themselves on the earth, but to looke for their inheritance in Heauen. So many therefore as did rest in the bodilie foode, not respecting the thing spirituallie signified by it , they were soone wearie of it. So is it also with vs, for albeit all the blessings of God bee very deare vnto vs, and of a great price at the first receiuing of them, yet when they are common, the best blessings are lightly regarded. If it be so in earthly things, which are agreeable to our nature, how much more will it be in spirituall things, which are so contrarie to our nature. And hereby the great corruption of mans heart is discouered, which will not bee moued but with noueltie. As for example, the sunne if it were but seldome seene how glori-

glorious a creature would it be accounted, but because we haue the dayly vse of it, therefore verie few regard it. Nay the word of God which is his arme to drawe vs to saluation, when it hath beene a little while among vs, it is a thing finally esteemed; whereas contrarywise in those places, where it is newly recovered, they flocke together farre and neare, and will make it their talke and songes, and whole delights. The like reason is of the sacraments, and other blessings of God, which while men do vse offashion and custome, or else doe rest in the outward thing, not looking into them, nor beholding the spirituall grace offered by them, it cannot bee but that they must needes fall into a superstitious abuse of them, or else despise and loch them.

7 Our Sauiour Christ giueth two notable titles and commendations to the exercises of the Church, Math. 7. 6. he calleth them *holie, and precios*. First for holines, we know there is no sound holines, but in the Lord, or of the Lord, and therefore it was said *holynesse to the Lord*, it was the inscription of *asaron's miter*. And it is said in the gospell, that *none is good but God*; i. none is essentially good but God: the word, the Angels and so foorth, are holy, but in respect rather of some thing receiuied then of their own nature; and so the word is holy after a double manner, either for that it commeth from God, who is perfily holy, and it is of the nature of him, or else for that by it wee receiuie holines and are made holy. For the first it is sure, that the law-giuere doth alwaies impart to the law something of his ownenature, and therefore among the heathen, looke what kinde of men set downe the lawes, the lawe had a sinacke of their disposition. *Solom* a very moderate man, his lawes were verily moderate, and tasted much that way, *Drago* his lawes were severer like to himselfe, and therefore they were sayd

sayde to be written with bloud: So are the Lord his ordinances, they comming from the holiest of al, carie from him in them a sensible relish of holines, and are v-nited to the nature of God. And as the lawe commeth from one holy, and so teacheth holy things, likewise commeth holines into our hearts by applying them thereunto, our hearts of themselues not being holy; and so the lawe hauing a qualitie of God himselfe, it hath it not for it selfe alone, but for vs. In this respect as the lawe is liuely, so it is a quickning law making aliue; as the word is wile, so it maketh wise; as it is holie, so it is a sanctifying law making vs wise. For preciosnes the scriptures sticke not and cease not to set a price of the word, as psa. 19. and 119. *David* compares it to spoiles, a thing full of precious things, wherein are things of great price. And yet for that iiii: spoiles are things, of all value, some more some lesse precious, after he compares it to gold, then to fined gold, afterward to much fined gold, yea to thousands of gold and siluer: and not contenting himselfe he ioyneth to gold, precious stones, and least yet hee might say too little, he compares it to all manner of riches. The reason hereof is this, that forasmuch as the soule of a man euuen of him that perisheth, is precious, and the soule of every good man more precious; then the soule of the holiest, Christ Iesus is most precious. Nowe forasmuch as the Gospel hath it foundation in opening of the signe of the blood of Christ: therefore the Gospell in a singular degree of excellencie must needs bee most precious.

All must doe
good workes
without ex-
ception.

Add this sec-
tion to the
chap.of works

8 There is none hath a priuiledge, whereby he is exempted from doing of good workes. The lawe is giuen to all Joh. 1. for which cause every one had his Talent, Luk. 19. of which every one shall beare his owne burthen, Galath. 6. for which we shall stand before the tribunall of God, and then every mans bloud shall bee upon

pon his ewne head, Ezech. 5. every tree that bringeth not forth fruit, shall be cut downe, Math. 3. tribulatiōn & anguish shalbe vpon every soule, Ro. 2. thus we stil see it runs of al & every one. The reasōn is, God accepteth no persons neither in giftes of nature, nor in giftes of grace, nor in his judgements, even the little hils, the small trees, not one pinne made of an vnfuitfull tree. But are the wicked tyed to doe good workes? yea euen they, Matth. 11. it is sayd, it shalbe easier for some, then for others, which is interpreted, Matth. 8. that there is vetter darknes, whereas *Basil* saith, the greatest sinnes goe thither, and Luk. 7. He that knoweth his maisters will &c. Euen the wicked must doe good to make their judgement easier, their stripes fewer, and their place better. Must any, more then others doe good workes? yes, the christian must especially bee zealous of good works, Tit. 2. warne them that beleue, Tit. 3. v. 14. & in the end of the fame Chapter, *Let our men learn to shewe forth good workes, what maner men ought we to be?* 2. Pet. 3. *If any, that is counted a brother,* 1. Cor. 5. Nowe then among Christians who are most bound? Tribulation &c. on the lew first &c. the reason is, for they had the oracles of God, Rom. 3. 1. 2. *Hee shas knowen his maisters will and doth it not*, that fellowe sinneth in indeede: so then this person, on whom the powring of the oyntment hath been first, ought to be most thankfull in good workes. Wee must doe good even to all. Be mercifull as I am, Luk. 6. and wee knowe hee suffreth his sunne to shine ouer all. The reason is, God his image is in all, every one hath *Potentiam*. But especially to the faithfull, *quia altus semper praeferitur potensia.* Job. 22. I cannot profit thee &c. Psal. 16. *My moladung extendeth not to thee, but to thy Saints.* It is Christ his owne desire Luk. 22. when thou art conuerted, confirmethy brethren. We can doe him no good, but in his

extremē *sinnes.*
goe into ex-
reme dark-
nes.

We must doe
good to all
men.

his Saints. And yet to goe further, to him most of all, that is wounded, as to the Samaritane, Luk. 13. If he need our help, though he be a Samaritane, God could haue made there should haue been no neede of them, but for that he would trie the liberalitie of the rich, and the patience of the poore. Then much more to the soule, which is the subiect of immortalitie, must we shew weldoing in pitie and compassion.

Add these
sections to the
chap. of tempta-
tions.

1 The promises of God must be to vs, as a double string to our bowe, as *Jacob* ceased not to wrestle, though his thigh was bruised vntill he had the blessing; so we must not faint in temptatio though we be humbled vntill we haue victorie. We must not despaire of the victory in temptatio because of our striuing, albeit we haue some infirmities, but rather we must reioyce in our wil & in god his grace, wherby we haue desire to go to God. We need not go far fro our selues for monstrous temptations. It is ill halting before a cripple, when one hath been exercised with many temptatioes he can discerne others.

2 Sathan by temptations maketh a man forget mirth and casteth a mist before his eies that hee cannot differne, and corrupteth his tast that he cannot iudge of meates. A certaine man labouring grieuously of a great sicknes in body : yet the passions of his minde were such, that he was sencelesse of the pain of his body. Again the Lord afterward changing his mourning into reioycing, gaue him such abounding comforts of his spirit: that as before through extreme anguish of his sprite ; so now through most wonderfull passions of heauenly ioyes, and assurance of his sinnes pardoned, he felte no outward paine of his body though dangerously it was afflicted.

C H A P . 45.
Of Magistracie or Government.

Fter that *Iethro*, Exod. 18. 21.
had tolde *Moses* a better course
in the gouernment of the peo-
ple, bee describeth what man-
ner of men they shoule bee:
and to the properties which
are heere set downe there may
bee added three in the first of

Deut. ver. 13. First then Ma-

gistrates must bee wise: that is, skilfull in all those cases
which shall come before them, otherwise, if they be not
men of knowledge, they be not fit for that place. Yea
though they be wel minded, and willing to do good,
yet if they haue not the knowledge of those things
which they must deale in, it is not sufficient. For as in
handi-crafts a good man is not straight way a good ar-
tificer: so, and much more is it in this waightie cal-
ling.

2 Secondly, it is required that they be endued with
prudence or experience, for *Sapientia* and *Prudentia* do
thus differ: that the former is the generall compre-
hension or knowledge of things: the latter is the ex-
perience of that knowledge in particular actions. Ex-
perience in other things doth shew how necessarie this
propertie is. For wee see in Physicke and other artes,
many by much reading to haue obtained singular knowl-
edge, so that they thinke with themselues they could
 doe great matters, yet when they come to haue the vse
of their knowledge in some particular matters, they
are often times behind hand; & their knowledge for want
of experience doth soone faile them, the reason here-
of is this, by reading they get the knowledge of generall

rules, which when they are applyed to particular cases are altered by circumstances, and many exceptions may bee made against them. So that in all artes and sciences this is generally holden, that so much is thorowly and soundly knowne, as is knowne by experience. It is necessary therefore that a Magistrate bee not onely a man of knowledge, but also that hee be well experienced in the matters that be incident to his calling.

3. The third propertie necessarie for a Magistrate is, that he be of a good heart and courage. For although he be able for his knowledge and experience to deale in anie matter, yet if hee haue not a couragious heart, to goe about them, the others will little profit him. And if wee consider with whom hee shall deale, and in what matters, how hee is subiect to the rebukes of those that are aboue him, to the hatred of his inferiours, and to the euill speeches of all, then wee shall easilly see how needfull it is for him to haue courage, that he may proceed in his calling, and with nothing be disengaged.

4. It is fourthly required, that they bee such as feare the Lord. By this feare of God they shall both examine their courage, whether it be good, and also they shall moderate and rule it by the same feare. For as courage when it once passeth the bounds of knowledge and experience, doth oftentimes proue to bee but a heady rash boldnesse, so likewise if it bee not seasoned with the feare of God, it doth often end in oppression. Thisfeare of God with whomsoeuer it preuyaleth doth cause them to abstaine from doing of wrong to anie, as *Joseph* reasoneth with his brethren, I feare God, therefore I will not do you wrong: as contrariwise, wheresoever it is not truly planted, no sinne so great, nor no wickednesse so grievous which men for their pleasure sake will not easilly be brought to commit: as *Abraham*, Gen. 20. answereb

liveth Abimelech. Therefore must Magistrates euermore set the feare of God before their face, as Job in the 31. chap. doth witnesse that he himselfe did, that thereby they may both make a conscience in doing justice, and also be kept from wrong.

5 Firstly, it is needfull that they be true dealing men: this true dealing hath first respect to the magistrates themselves, that whatsoeuer they speake, they be careful to do, and what they promise, they bee carefull to perfourme, and that they euermore speake as they thinke. This simple and vpright dealing doth purchase credite vnto any, much more vnto a Magistrate. Secondly, it hath respect to the case that they haue to deale in, that they take paynes to search out the truth thereof, and giue righteous judgement as the case requireth. For as the Lord judgeth according to right, so ought they also, seeing they are his ministers. Therefore they must not further the euill cause of a good man, though otherwise he be good, neither must they hinder the good cause of anie man, though otherwise he be euill: they ought not to be careless of a stranger, because hee is a straunger, neither must they goe busily about the euill cause of their friend or neighbour, because he is their neighbour or their friend. To conclude, they must neither behold the person of the rich nor of the poore to peruerre judgement for their cause, but giue true judgement without respect of person.

6 Sixthly, they must be haters of filthy gaine. Covetousnesse is the mother of oppression and extortion, which do differ in this, that oppression hath the colour of right and law, and extortion is when man getteth by hooke or by crooke, and careth not how, so he may haue it: but these two are not only here forbidden, but euuen the loue of riches and rewardes, which are of such nature, that they will blind the eyes of the prudent, and stoppe the ears of the righteous. Yet is it not altogether

vnlawfull to giue giftes and rewardes, for *Salomon* saith
that a gift in the boosome pacifieth much strife, and if it
be wifely beltowed, it prospereth whethersoeuer it cur-
neth: againe, *Mordicay* and *Hesters* feast is mentioned
with this commendation, that they sent gifts eue-
ry man to his neighbour, but when they are giuen with
corrupted purposes, or received to peruer right, then
are they of all men to be abhorred, but especially of Ma-
gistrates.

7 The seuenth and last propertie of a good Magistrate
is that he be well knowne to all men: and this hath respect
to all those that went before, he must be known then to
be endued with wisdome and experiance, to be of a vali-
ant and couragious heart, to haue the feare of God be-
fore his eyes, to be vpright in his dealing, & a hater of fil-
thy gaine. So *Paul* wold haue the ministers to haue a good
report euē of those that are without. And surely it is great
reason that they shold be well knowne, or els they shall
hardly haue any credit with vs. For the weakenesse and
corruption of our nature is such, that when he who is not
well knowne vnto vs shal speake as sound a truth, and de-
liver it peraduenture more plainly, yet doth not his
word bear so much credit with vs as an other whom we
know, and haue some experiance of. For our natures doe
for the most part suspect strangers, and wee loth to com-
mit our selues and our matters to them wee know not.
Wherefore to the end that Magistrates may beare credit
among vs, it is very meet that they shold be well known
and their giftes also. This doctrine must teach vs, first to
consider what calling the Lord hath in mercie placed
vs in, and whether wee haue giftes answerable to our
callings, that we may therby be brought to pray vnto
the Lord that he would giue vs that which we haue not,
& increase that which we haue, & euermore supply that
which is wanting. Secondly, it serueth to teach vs to giue
due

due honour to those in whom wee see the true properties of Magistrates to be, and to acknowledge their lawfull calling. Thirdly, that in all our elections we make choise of such Magistrates as are indued with these properties. Fourthly, that we may pray that such Magistrates may be profitable where they are, and that the Lord would give them to such places as haue them not. And last of all, that the Lord in mercie would vouchsafe to give these properties to all Magistrates, and furnish them plenteously therewith.

8 When the Lord gave the Israelites water in Rephidim: he named the place after their sin *Mosse*, & not after the miracle that he wrought, that they might both see his mercie, and be also put in mind of their sinne. And this ought Magistrates to doe in punishing sinne. The Lord had often before forgiuen the, and now when they had sinned most grieuously he punished them, so as they might still perceiue his mercie. So ought the magistrate to rebuke the people for their sinne, and let them know it, yet so as they mingle mercie and loue with iustice. And this ought to be also in the discipline of the Church, all means must be vsed, and all kindness shewed, so that the fault be reprooved, before we come to the last means of excommunication.

9 As every one is higher in degree, so ought he to shew a greater measure of faith.

10 *Joseph* saith, God made him a father vnto *Pharaoh*, that is, a ruler: for so it is after expounded, and ruler of all his land. So *Eliakim* the Ruler of the people is called a Father, because he should not haue such a care for himselfe, as *Shobna* had, who neglected the people, and hewed out sepulchers for himselfe, but should specially seeke for the glorie of God, and the safetie of the people: & so did *Joseph* winne the hearts of the Egyptians by his courteous dealing: he went not about to prouide any thing for his childe after him. By this we are taught what manner

manner of men our Magistrates should be; for if they haue a speciall loue to their countrie, selfe loue will be decreased, but if they be giuen to heape vp for themselues and their posterite, the loue of their countrie will be quickly shaken off. And this is to moue vs to pray for our Magistrates, and also in our selues to be profitable to others so much as in vs lyeth, for we are not borne (as the verie heathen confess) to our selues, but for the benefite of others also. The want therefore or the feeling of this may serue vs for a triall of our religion and godlinesse.

11 The Lord often doth vs much good when wee see it not, hee giuerh vs many benefites and blessings by his Ministers and Magistrates which we perceiue not: yet this is a punishment when we cannot see the means whereby the Lord doth vs good, and therefore we must take heed to this, for when the case is thus, it is daungerous.

12 This is to be noted generally in Christianitie, it is a small matter to receiue religion, when plentie of all things do come with it. And so in particular callings wee see: who would not be a Magistrate or Minister, so long as he may be incredite, and haue all obedience yeelded to him without trouble? But if contempt come with affliction, how few be there that will stand & abide in their callings, to giue God the glorie in looking for that issue which he thinketh good. Who would not be a married man, if all his life might be as the marriage day, but when a man is married, he must prouide for his wife and childe[n], yet with heed that he do nothing with an euill conscience for them. Againe, for that a man must forbear the manifold infirmities of his wife, and ouercome them with wisedome: how few are there that will continue in marriage, giuing God the glorie? So is it in the magistracie and minister.

13 Exod. chap. 16. 27. 28. it is written, that there

there went out some of the people to gather Manna, but found none: whereupon it is sayd that the Lord reproved Moses in these words. *The Lord sayd to Moses, how long refuse ye to keepe my commandements?* Moses had not prophaned this Sabbath, but the people, and not all but some: yet the Lord rebuketh Moses, because this people were committed to his charge. Thus we see what waighe-
tie accounts the Lord will require attheir hands, who haue the oversight of others, they must give an account for them. Againe, inferiours must bee often admonished, not to despise the gouernment and instructions of such as the Lord hath set ouer them, but willingly reco-
uer them, and carefully follow them. If any be so care-
leſſe, that he respecteth not his owne health and wel-
fare, yet let this moue him to some further considerati-
on of his doings, that by his negligence he puts other in
danger, and is hurtfull to those that are set ouer him. This
the Apostle *Pauſt* also willeth the Corinthians wisely to
consider, 2.Cor. 12.21.

The fns of the
people imputed
to the Magi-
ſtrates and
ministers.

CHAP. 46.
*Of Matrimony, and of the duties which be-
long to that ſtate.*



Reat daungers followe them
which ioyne in affinity with
ſinners, as wee ſee in *Iehoſaphat*
for ioyning himſelfe with
Achabs house. 2. Chron. chap.
17.

2 It is an holy token of an
holy vnitie betweene man and
wife, and that they bee married
in the Spirit and not in the flesh, when their affections a-
gree in good things.

3 It is a good ceremony for the father to give his
R. 4 daugh-

daughter in marriage, if she be either a mayd , or a young widdow, to shew that she made not her owne match, but had her fathers consent . If the father be dead, the mother is not to doe it, but the father shall doe well to appoint in his Testament one to performe this duty. When this is done by intreayt of the parties, and not of the parentes, it is but an abuse of this good ceremonie.

4 *Iethro* in marrying his daughter to *Moses* had no respect to worldly prefermentes, which he saw *Moses* wated, but onely to the rare vertues which hee saw in him: This ought wee to obserue in these times, first to make such a choice for our daughter ofsuch a one as may be a speciall guide and helper for her to the kingdome of heauen, and then to take other thinges if they come, but not to seekē them, God blessed this act of *Iethro*, for hee had the worthiest man then luing. And *Moses* had a great blessing to haue such a wife , as was brought vp in labour, that so shée might the better suffer with him in aduersity, and prouide for her selfe in state of necessity. This respect men ought to haue in marriage, least taking such as haue bene brought vp dilately they shal not be able to beare the crosse when it commeth.

5 It is most like, by the words of *Zipporah*, Exodus 4. 26. *Thou art indeede a bloody husband vnto mee* : that *Moses* to please his wife did omit the sacrament of circumcision. This may teach vs that as wee are to honour our wiues, albeit weake vessells, because they bee heires of the same grace with vs, and must keepe loue and peace in outward things: so we at no hand in matters of religion must yeeld vnto them, least wee honour them more then God, and so wee shall cause a punishment to fall vpon them and our selues. It was the cause of many troubles in *Iaakobs* family, to loue *Rachel* more then *Lea*. But *David* and *Job* did wisely in notwithstanding their wiues whenthey sought to withdraw their mindes from performing duty vnto God.

2. Pet. 3. 9. 7.

2. Sam. 6.
Iob. 2.

6 When

6 When the Lord makes any one man more excellent than another for giftes outward or inward, hee trieth him whether hee will seeke Gods glory, and the profit of his brethren: which fruites if they infue not, then thus doth the Lord let him see, that this is his corruption which hee must labour against. For example: doth the Lord giue thes wife, ritches, or any such benefites? he doth it to make thee more fit to serue him. So then hath the Lord giuen thee a wife? Looke to her, as the Lord hath committed his owne creature to thee, so thou be fit to bee a guide vnto her, going before her in all honesty and godlinesse. Againe, hee doth trie thee whether thou wilt rest in her loue, and whether thou wilt vs[e] her company soberly, not effeminately: he trieth thee whether thou wilt be couetous to care for earthly thinges in her behalfe: By these and the like fruits, the Lord doth shew thee the corruption which thou must labour against.

7 The Lord gaue *Adam* a wife to trie him withall, and if he had not yeelded too much vnto her in the time of temptation, no doubt he might haue bene a great helpe that she might haue bene recovered, and neither of them both haue so fallen. For had not he yeelded vnto her he might haue continued still in his innocency. Thus then the Lord tried *Adam*, whether he would continue in his obediencie or no; likewise doth the Lord at all times trie me in mariage whether they wil continue in his obediēce, and labour to win their wiues also to the faith of Christ. So inlike maner the Lord tries the wiues whether they wil be in all things subiect to their husbands, as *Sarab*. For what giftes soever a woman hath, yet not being subiect to her husband, they are nothing. For eu'en in mans innocency she was subiect; and after the fall it was layde on her as a punishment, so that if shee bee not obedient shee can not be saued. Yea the Lord other whiles also trieth whether shee by her sobrietie and wisedome will as it were breake the crookednesse of her husband.

The subiectio[n] of
the wife to the
husband.

husband; for so the Apostle teacheth, that the wiues must adorne the hidden man of the heart, that their husbands (albeit then not conuerted to the faith) might be wonne by the honest conuersation of their wiues: how much more then ought those wiues who haue Christians to their husbands, by their meanes bring them forward what they may, in the profession of true godlinnesse. But if they bee disobedient, and will requite euill with euill or with worse, they do what in them lyeth, to ouerthrow the faith of their husbands. And thus the Lord trieth wiues also, whether they will continue in his obedience. Againe, hee trieth them whether they will rest in the loue of their husbands onely, and be contented therewith, yea when they see their husbandes hearts turned from them: for if they will but onely loue when they are beloued, they declare that they onely loue themselues and not their husbands: for they ought thus to consider, the Lord hath turned my husbands heart from me, because I yeelded not to him that dutie, which I ought, therefore I will not hold on to doe so still, but now I will rather loue him more, to see if the Lord will by these meanes turne his heart againe.

8 When *Zipporah* became troublesome to *Moses* in his calling, he left her with his father for a time: So she deprivued her selfe, by her disobedience, of his comfortable presence. This ought to teach wiues euer to helpe, and not to hinder their husbands in the Lords affaires. And like as that holy man of God received his wife againe at his returne, notwithstanding all her former faults, so must all the sonnes of God, if there be any separation for a time and for just causes, receive, and entertaine, and retaine their wiues againe.

9 Husbands must haue a fatherly care, as principally of the saluation of his wife, so also of her good health and welfare in this life; and to this end giue her

all the good instruction and direction that he can. This lesson may well be giuen to all : Be most moderate in those thinges which thine appetite liketh best , and checke thy too much greedinesse of an earthly thing : and thou shalt find this to be good physike for the bo-die, and a wholsome preseruatiue for the soule.

10 A certaine young man hauing without consent of friendes made a contract, he would not marrie them vntill before honest witnessses they had faithfully con-ditioned that in time of marriage they wouold confess their fault against the glorie of God, their Superiours, and the whole Church , which should be done at that time that the father is wont to giue the virgin in mar-riage.

11 A young man hauing overslipped in loue, and intended to marrie without consent of Gouvernours, hee did not contract him, but admonished him:and at the day of mariage he vsed to the parties to bee married this discipline. First, as they had priuately confessed their faultes to their Gouvernours especially offended, and craued pardon : so hee caused them to confess their fault to the Church , and to aske forgiuenesse, desiring all to beware of the like offence, and reque-sting their prayers for them , that this sinne may so humble them, that they may more warily walke with-out offence the residue of their life.

CHAP.

CHAP. 47.
Of the Ministerie.

Lthough the Lord hath promised a speciall blessing to the publike Ministerie of his word , yet wee must not tie his wisdome to one ordinarie mean, either of begining or increasing our faith : but if any at anie tyme shall haue more effectuall feelings by private conference , let him neither contine ne nor neglect the publike ministerie , but with al holie and humble thankefulnesse yeld this souerainty to the Lord , that he is to dispose his gifts when, to whom, and where it pleaseth him.

2 They that teach not themselues, are vnsit to teach others ; and the cause why men profit not in the word is , because they pray not to haue their hearts striken therewith,

3 In all essentiaſ points of the ministerie, wee must in no case follow man , but in accidentall circumſtances Christian loue ſuffereth many things, ſo that on the oþre ſide we tolerate not too much, and on the otherſide ſuffer too little.

4 Like as if we moderately ſtreine a womans breft, then will iſſue pure and wholesome milk, and by violent wringing of it, wee prouoke bloud alio, and vnwholesome matter to come forth : even ſo in our modet and naturall applying of the word we yeld the wholesome and pure milke of Gods word, but in our immoderate wresting of it we ſtreine out our owne corruptions, and deliuere vnpure doctrin.

5 When neither ministers rebuke ſinne, nor magiſtrates puniſh it, there it cryeth to heaues that God might puniſh

hishit. Woe then bee to them who thinke them selues
at good quiet, where their sinnes crie out for vengeance
in heauen, where they doe not seeke them onearth.

6 It is a fearefull thing to loose the company of the
godly. And though the world thinke they are at good
quiet, yet when *Noah* and *Lot* that rebuked their sinnes
are departed, then are men most fit for Gods iudgements
to fall vpon them.

7 Where a people hartily desire by prayer the mini-
stry of Gods word, the Lord will send them faithfull
ones, and will multiply his graces in them: but because
people are so full of carnall security, the Lord sends them
such as either for ability can not, or for affection will not
deliuer the word of God vnto them.

8 The ministers of God are more discouraged by the
disobedience of their own people, then by the malicio-
usnesse of their enimies, be they never so mighty. But let
Gods ministers knowe that they must euer haue some to
refuse them: but let every child of God take heed, that
hee offend not his godly Minister: and if he hath of-
fended, let him with submision seeke to please him: for
as *Paule* sayth, *If I be sory who can make mee gladd, but
those by whom I haue beeene made sory?* And let the Mi-
nister of the Lord remember, that the fruites of his la-
bours amongst the people, bee as it were the life and
crownie of his ministerie: so *Paul* teacheth also in his
owne example: *I do live, if Christ do live in you.*

9 The Israelites murmured against the Lord though
they seemed to repine but against *Moses* and *Aaron*.
Christ saith, *He that heareth you, heareth me, &c.* So long
as they thrust not in themselues, nor doe any thing of
themselues, but are ordayneid, if they bee resisted, the
Lord in them is resisted, and if we refuse such, we refuse
the Lord. 2. Sam. 12. But when they be not ordayneid of
God, nor bring not the word of God with them, then
the curse causelesse shall not fall. But if wee be assured
of

of their calling or persuaded of their Doctrine; or if doubting and searching by the Scriptures we find it true, then if we obey not, the Lord is highly dishonored.

10 It is necessary that the minister of God, doe very sharply rebuke the people for their sinnes, and that hee lay before them Gods grieuous iudgements against sinners, for so the Apostle commaundeth. *Rebuke them sharply that they may be found in the faith.* And againe, it is needfull for the people that they haue their consciences touched, and their hartes made knowne vnto them, that so they may come out of their sinnes, & prevent the heauy judgement of God.

11 The Israelites were sometimes at their wits end, and therefore could not pray: so that they had a singular blessing to haue *Moses* to pray for them. So had *Lot* when *Abraham* prayed for him: So had the Israelites when *Samuel*, *Phinehas*, and *Elias* were ready to pray for them. This must teach vs to set much by Gods seruants amongvs, which pray for vs, and not to haue them in small account. Eccl. saith, *The godly in prosperity is not regarded, but in aduersity they are sought vnto.* And indeede they are our chiefest help, as is sayd of *Elias*, that if he was the chariot & horses of Israel. & this not only profitable for whole countries, but for euery particular man, that whē he cannot pray, but hath (as it were) his hart and tongue fast locked vp, yet then Gods seruants doe pray for them, that after they may pray themselues. Wherefore let vs euer be ready to pray for others, though they be wicked, and haue done no duty to vs, yet it is Gods grace that we stand, that we might reach a hand to them, and though they haue reieced vs, and deale euill with vs, yet let vs doe our dutuynto them, as *Moses* did for this people, though they were ready to stome him, and so did *Samuel* pray for the people which had reieced him, so that nothing must cause vs to leaue our duties to them, but euer labour to haue our hearts vp right with God: whereof this

this is a good note, if we can pray for others thought they haue wronged vs. And that we may do this, we must set the glory of God before our eyes, which will teach vs not only to loue and do good vnto them which loue vs, for to doe the harlots, but euen to helpe them that hate vs. Therefore when the Lord will haue a punishment brought vpon vs, then wil he take the godly from vs, as he tooke Lot from Sodom. And therefore in such cases we haue to feare dangers.

12 With what prouision the mightie of the world build their castles, & with what consultations the kings of the Nations proclame wars, with the same prouision, and with the same consultation, and with no lesse, should we take the calling of the ministerie vpon vs, which is a malonrie, and a warfare both at one time, as master Beza well noteth, Eph. 2. 6. continually like the builders vnder Nehemiah holding the trowell in one hand, and the sword in the other: The groundwork hereof flesh and bloud hath taught vs, and set it downe for a corner stone in all serious consultations, that whatsoeuer is, must be set downe once for all, euen for all the life long, neuer to be called backe againe. That same had neede be well breathed vpon and be long in setting downe. And this is not onely heathen wisedome, but Salomons wisedome, a man filled with understanding, euen one of his Aphorismes. Proverb. 25. *Prepare thy work without, and make ready all things in the field, &c.* But behold a greater then Salomon. Luke 14. before whom all heathens wisedome, all mans wisedome is foolishnes, yea brutishnesse, euen Christ Iesus the onely wise God, who not in generaltie, but in this particular case of the ministerie straightly chargeth & commandeth vs that not the best of vs all be so hardy, as to lift vp an axe, or to stretch a line ouer hisbuilding before we haue bin at Ephrata, & in the woods to see that our prouisō be great enough, before we haue set downe, and as it were kept straignt aud it with our selues, and cast all

The waighty
calling of the
ministry requi-
reth a warie en-
tering into so
high a dignitie.

*Ad vitrumque pa-
rat.*
*Semel cōficien-
dum diu delibe-
randum.*

all our reckonings ouer and ouer againe, and be sure we have sufficient to lay the last stone, as we lay the first. If wee doe not thus, charges will arise more then we think, and we shall not be able to hold out to the end. And if we be not, why then all that behold vs, all the world, all the Angels in heauen, Christ himselfe shal laugh vs to scorne. Christ himselfe shal haue vs in derision, this fellow would needes be building, &c. Oh it goeth sore when Christ, whose face was wrinckled with weeping, & the shadow of death was on his eyes for our sinnes: when that Christ who in the dayes of his flesh offered supplications with strong crying and teares, Heb. 5. When that Christ, who in the bitternesse of his soule lifted vp his voice ouer Jerusalem, and cried, *Oh if thou hadst but knowne at the least in this day, what belonged vnto thy peace.* And so was faine to lift vp the rest of the sentence with teares, as it was, and as not being able to speake on for weeping, the teares comming downe so fast, that they interrupted his speeches and made them vppert. When thou Christ shalt laugh at our perishing, & take delight at our destruction. Yet this will he do and more also, if we shall be cold or carelesse in the busynesse. And therefore list your selues narrowly ye, that purpose this work, gage the bothe of *Ascendite robis.* your thoughts. And be sure that it is the shepherds voice, that ca'leth you in, be sure that your gifts are answerable. For he that bringeth to this building, either vntempered morter, or ynskilfull hands, building he shal build, and a tower he shall build. But not Sion, but like the tower of Shilo, Luk. 8. to fall downe vpon him, and to crush him to peeces and all to fitters. This may find vs matter to think of, when we are alone, & may strike vs into cogitations, knowing, that our nature is blind, and beleueith easily her owne fancie, and thinketh her selfe called, when she is not, least happilie we should not be carefull or fearefull enough, and so become guilty of contempt of this great commandement, which is the highest treason

against

against which eternaall God, and a matter of most
fearefull condemnation. Our Sauiour Christ in his ser-
mons and speeches besides his sharp exordiumis clasp- In matters of
eth vp many things with his *Selib*, and with his vehe- great wisedome
ment epiphonema which he vseth neuer to let to (mark both grauetic
it when ye will) but in matters of great charge, and and wisedome
in such sayings of his, as he would haue pearce, and di- to make vs vp a
uide betweene the ioynts and the matow. *Hee that* more diligent
hath eares to heare, let him heare, In effect it is thus hearing, which
much, hee that planted the eare for himselfe, hee plan- also teacheth
ted it for himselfe, and for his owne sayings planted vs the right
hee it, hee it is, that speaketh, shall not he haue audi- kind of hearing
ence? Euen the Lord it is, that speaketh, shall he speake
to the wind? God forbid. Our eares are not ours, none
of our members are ours, his they are, euen Christes,
he hath bought them at an high price, and from him,
wee haue them, and wee haue them for none other
end, nor by no other condition, but that we should
heare, when and what hee would haue vs to heare.
And let him bee anathema, that suffereth any of his
sayings to fall the ground. Put anathema maranatha
to him and his eares, that shall not regard his saying.
This sealed saying and two edged exhortation, which
Luke 14. Hee vseth to touch the foundation of the
Ministerie, which is the foundation of the Church
of God, which is the foundation of the whole world.
And those matke well, if there bee any among you,
that hath eares and is willing to employ them well,
here he may doe it. This is a faithfull saying, and of all
most worthie to be remembred; and therefore he that
hath eares to heare any thing, let him heare this. And
he that heareth it not, or heareth it with no regard, the
dayes shall come, when his eares shall make his heart
ake, and when for not hearing this he shall heare ano-
ther sentence, a glowming feareful sentence, such a one

as who so heareth it, both his eares shall tingle Zacher. 7. Because I cried and you would not heare, you shall crie another while, and I will not heare your for euer. And therefore hearken vnto mee, that God may hearken vnto you, Iud. 9. Hee that hath eares to heare, let him heare. When such fresh and well fenced exhortations come, wee must make this vse of them, that the holie Ghost is not wont to make a beame of a mote, hee talketh of minte and annis, as of minte and annis, hee vseth not so much as a figure, but where the matter deserueth tenne. And therefore when the holie Ghost falleth to amplifie wee are to think, there is some great matter no doubt, and there is more in it, then we take, and if no speech of his be idle or emptie, we are surely to think, that his epiphonemes least of all are so, and that they especially are yea & Amen. And therefore, seeing such a thing is no exotericall matter, but an acromaticall point of doctrine of the holy Ghost, seeing he altereth his vsuall kind of speaking, we can doe no lesse, then alter our vsuall manner of hearing, and prepare both eares and hartes and all the powers of the mind to enterteine it. Besides, when our sauour Christ waketh vs with this watch word, it must teach vs, that we are wondrouse dull of hearing, else why should Christ call on thee to heare, which came forth to no other end but to heare him or why should God in another place bid Esaiel lift vp his voice like a trumpet? Would not a softer sound serue? But as I sayd, we are dull and that so dull, that when the prophet cried to the altar, 1.Kin. 5. Oh altar, altar, heare the word of the Lord, the altar heard and cleaueth iu funder, but when he cried to Jeroboam he heard not. The verie stome heard, that had no eares to heare, and one that had eares heard not. Thirdly this vse we must make of it, that this hearing must goe further then

Aerofliss.

then the eare, and that we must not heare the word, as we do a matter of course, or talke of a strange countrie without any affection or longing to it, it must goe further then they can. For well I wote, that you can heare me, and I doubt not, but that they then heard him. & Ieroboam heard the Prophet, but as Job saith, with the hearing of the crie. But it is not that hearing, which is better then the fat of rammes, it is not that hearing, that the Lord taketh pleasure in. Else how commeth that strange phrase, Ezech. 3. *Let him that heareth heare* But as there is a speaking to the heart, so there must bee a hearing of the heart also, and then wee heare with our heart, when wee fetch vp our heart to our eares, and our sound pearceth them both: then wee heare with the heart, when we heare not only with these hollow gristles, but we heare with the spirit, and wee heare with the understanding also: and then we heare with the heart, saith Augustine (42. in Iohannem) when it is with vs and with the word, as it is with the fish and the baite, if shee take, shee is taken. So if wee take the word, wee shall bee taken, and if it bee taken of vs, it taketh vs. God his word, when it is taken, taketh againe, and if we feele not our selues taken by it, let vs not to dreame our selues, we haue not it, we haue not heard it, as we shoulde doe. And take this for a signe after the sermon ended, we that are present, shall retorne to our busynesse and chambers, know it assuredly, and thinke of it alone, when you are by your selues that the word spoken now hath entred into you, if it so hath wrought in you, and so make you to bethinke your selues, that yee make as it were a new sermon to your selues, when yee bee alone, the Lord hath blessed you, and you haue done well. If it hath done you no good, and it hath beeene heard without feeling, as though you

*Capit & capitula.
Sermones dei si
capiuntur capi-
tula.*

cared not greatly for it, it hath detected your corruption, and accuseth your owne consciences, your heating is turned into sinne, and this shall serue to fill vp your enditement, and to make your condemnation more iust against the day of the Lord. For let no man euer think, but that every time he heareth the word, it worketh in him either to better or worse, there is no qualifying of it, there is no altering of it. Enter it will, be thine eares neuer so vncircumcised, it will surely enter, & one way it wilbe effectuall, & thou shalt depart from it either a more reverent esteemer, or a more desperate condemner then thou camest. For this word shall neuer go forth in vaine, but the work, that is appointed for it to doe, it will assuredly bring to passe. Seeing that we haue such dull eares, let vs pray hartily that it may please the Lord, to say eppathah to our eares, and heartes, that the word may haue easie passage into them. And this graue admonition, I trust will moue vs, if we haue not set a double lock to our eares, and quenched the grace of God already in vs.

How we are
to deale with
allegories.

14. The dealing with an allegorie as it is ridiculous if it be too farre pursued, as many doe, who, when they haue gotten an allegorie by the end, ring it so deepe, that oftentimes they turne the clapper, so it is dangerous, if it be not warily handled, insomuch that euen the Fathers themselves, as he that readeth them, shall mark, by pressing them too hard, do oft times give bloud in steed of milke.

CHAP.

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sidings bane, which went ne thare betwixt us and our
sistours od' or vobisit CHAP. 48 id obam si omni
Psalms, givynk bane, and all the bane
from our former bane, in synagogynas quallard.



T is to be feared, that the price
of the ministerie will dayly de-
cay and fall lessē and lessē, wel,
how base soever it seemeth in
the eyes of men, how low soe-
uer the world account it, when
it is at the lowest, it is good, & it.

Of the high
dignitie of the
Ministry and
of the great in-
dignitie which
some put vpon
it.

I protest good enough for any,
& too good for me. But it is
dangerous withall (which cometh oft to passe, too oft
if it pleased God) if it chaunce I say to be tainted any
way, if his preaching be flash, and haue no more taste
in itthen the white of an egge, for lack of learning, or if
it be not throughly powdered with salt, that it may giue
grace to the hearer, and make their soules thirst after
the waters of life, for lack of zeale, or if his life haue no
salte of the couenant, and no part of him be sauorie, his
case is verie dangerous: he is subiect to the curse, his
ministry is denied a blessing.

2 The Minister of the Gospel, must not prophesie
peace to himselfe, nor of a fruitfull vine on the walles
of his house, nor of olive branches round about his ta-
ble, nor of wife and children, he must not dreame, that
he is carried on eagles wings, and that all the sheaues
in the shock shall fall downe at his sheafe, he must not
imagine of drinking wine in carl'd bowles, of kee-
ping a great houise he must not thelk, he shal goe to his
graue like a rick of corne, he must not dreams of euill fau-
red kine, of troublosome friends, of hard times, of the
willow trees by the wateris of Babell, of exile, of darke
prison, which needeth no interpretation, that his

Preachers
must be prepa-
red for trouble.

sheaves are threshed with an iron flaire, and that his graue is made him in a woodstock: to be short his mind must not runne of getting and keeping, but of forsaking and forgoing, if persecution come, we must trudge.

If we will profess Christ, we must follow him, wee must goe sing the Lords song in a strange land: & this is not all. Those that loue thee best, whose sorte are knitte to thy soule, thou must forsake. O my father Abraham, and O my sonne Isaac myn part, thou must forsake thy father which begat thee, and bring his gray head with sorrow to the graue, thou must forsake the wombe that bare thee, and the teates that gaue thee sucke, lette the mother lacke the staffe of her age, the children of thy loynes must thou leaue faterlesse, and the wife of thy bosome a widow to the wide world. Yet this is not al: thou must stretch out thy hands, and let another man gird thee, and carrie thee whether thou wouldest not. And yet there lackes one thing: Satans great motiue, skinne for skinne, that for which a man will giue all that hee hath to redeeme his life, all these things will I giue thee, sayth the Diuell: all these things will I take from thee, sayth Christ, & we must bee readie to leaue them all, or else we are not for him.

By this time all is almost marred. But flesh loueth ease, and it greeueth her that God and Mammon are no better friendes, and wee could bee content euerie one of vs to be dinges whilst we be aliue, so we might be Lazarus when we be dead: we could willingly goe to heauen, but it woulde be in a conuenient broad way then, but in such a way, where we might drive a sumpter horse before vs. This is a dileasce wherewith we all are tainted, as that wily serpent knoweth right wel, & such

as these doth make oft strife in our heartes: Seeing other estates liue the dayes of heauen, glutte themselves in the pleasures of this world, and that the world setteth them in her lap and makes them her cocknies; seeing they wax wealthy and fat, so that as Job saith, they haue collops in their flanke, seeing them clothed in soft riament, flaunt it out, and seeing them carry the crest aloft, & to haue a great range, & not such streightnesse required of them, and seeing them neuer to drinke of the waters of troubles: we streight way think, it is no better then inaduise to abridge our selues of all these delights, & to become a pillar of salt. As for this estate, say men, it is but a dead melancholick calling, but a dumpish kind of life, no ioy of heart, we must liue in it like perie Angels, as if we dropped out of the cloudes, or else we shall be offensive. But especially this temptation may come vnto a Minister, who besides all this, hath a calling of great faine and studie. And it may be, when all is done, great learned *Augustine* shall get but little *Hippo*: but if be so you come to get Carthage, to be a priest of the hightest chaire, si ycu heuer so well, ye sit not fast: and leete the girtes be sure, that holde you in your saddle. For if the Sunne goe downe, and it bee a darke night, that all the beastes of the field creepe forth, whereas other callings may make a little elbowe roome for policie, and reserve themselves to an indifferent interium, and it will booe well taken, yet these men, these must be killed all the day, and bee counted as sheepe appointed to be slaine. The diuell will holde the sponge of vinigre and gallo too at their noses, the flesh is queasy-stomached and cannot away with these powdered meates, sic must haue it fresh.

It is our fault too much to commend every trifle, our tongaes are our owne, we call evill good, if one be not

Outreaching
and raging
commendatiō
must learn mo-
destie & me-
sure of the holy
an Ghost.

an open offender, so that he draw not his sinne after him with cartropes, though we see neither zeale nor feare of God in all his waies, we tremble not to call him a good man. In our flattering lippes we speak nothing but superlatiues, and think otherwise we commend noe thing to any purpose. But in the dialect of the holy Ghost, it is not so, he is no giuer of titles, and yet this much of his mouth is more then seuen swelling hyperboles from a vaine man. This word good is his emphasis & in this word he expresseth matters of most high commendation. If we should take vpon vs to speak of the workmanship of the Lord, in the creation of heauen and earth, and the hostes of them both, would we not vse the stateliest wordes in all our store, nay could we find any words statelie enough to expresse them? I tell you nay, but they are able to swallow vp our vnderstanding, and to make our tongues cleave to the rouse of our mouth. And yet the holie Ghost reporting the creation of them all of light, which is, saith Job, the Lordes rose of estate, of darknesse, which is the swadling bondes of the day, of the outgoing of the euening and morning, declaring, how he powred out the heauen like molten glasse, and set vp the firmament as a water ouer vs, how he laid the beames of his chamber in the waters, how he railed in, the proud seas with barres and dores, and planted plaines in the midſt of it, how he lighted those euerlasting cressets, the Sunne & the Moone, and gaue charge to the starres not to falle in their watch: telling how he created the cloudes to be the bottles of heauen, and deuided spoutes in them for the raine, how he laid vp his treasures of snow and of haile, and prepared the forge for his lightenings and thunder, describing the creation of plantes from the Cedar of Lebanon to the hysop that groweth by the walle, of birdes from the Oſſirch to the flie.

A description
of God his
worke,

sie : of beastes from Nehenoth and Lewianthan, to the little Emet: And last of all, man the Countie Palatine of the whole world, and of the passing wisedome in his reynes, these workes be highly to bee commended, if any thing be to bee highly commended, to be magnified, if any thing be to be magnified, in all these the holy Ghost neither riseth nor falleth, but this word serueth him throughout, *and God saw it was good*: and why not excellent good, but that wee might know this word is mighty in the simplicitie thereof, and that, what he calleth good, is excellent good. Yea heauen and earth may be glad of it, seeing the word of God, whereof one iote is of more price then they both: that the word, Heb. 6. is called the good word of God, and to stop the mouthes of them, that will teach the holy Ghost Rhethorike, Christ himselfe, Iohn 10. entitleth himselfe none otherwise but the good Shepheard. And good was thought good enough for him, and do we yet require a more stately commendation?

5. The calling of the ministerie is an alluring calling and, as I may say, a calling that calleth men vnto it, a pithy praise louely calling, such a calling, as the beames of it are of the calling able to rauish an eye: yet some being to marrie this Virgin, thinke her but hard fauored, and therefore beforehand will be sure of a good portion with her, or else they will none of her: but she is full of grace euening downe to the feete, in their eyes that loue her, and full of Maiestie and treuour euening to the dust of her feet vnto all them that despise her, which more respect the reward then the worke: but this I confess withall, that our eyes are so dazeled with the golden stone, and the horssteeches daughter, *Gines Gine*, cries so in our eares, and ever since *Adam* did eat the apple, all the mouthes of his posteritie are so out of tast, that wee

can neither heare, nor see, nor taste anle thing that good is. True it is, that if wee looke vpon this calling with an eye of flesh, it lookes euen like Christ for all the worlde, Esa. chap. 53. like a withered branch, and like a root in the drie ground, and there is neither beautie nor fauour in it, that wee should desire it. I am sure the eye of a carnall man can see no good in it, vnlesse it bee, good to cleave vnto the Lord: or it is good for mee that I haue beene afflsted: and such like, which are like pilles, and will not (to die for it) downe with a carnall man. Well, Christ saith this calling is good. Wee see, what is thought in heauen of this calling. Howsoeverit bee shut vp in contempte of the men of this generation, that though they say not, it is not good, yet by shrinking from it, they proclaime so, louder then a trumpet, that they thinke it is not good. Let them laugh, wee know, that euen an Asse, if shee could laugh, would laugh at any, whosoeuer he were, that eateth not thistles. Let them iudge, when mans judgement is done, we shall receiuie the fruite of a better fountaine. Let them spoyle Church-livings, and dewoure the Lordes portion, let them swell with disdaine, and burst with contempte against vs, a blessed contempte it is, that fashioneth these dayes of my vanity into the similitude of the age of Christ. Christ doth not onely say this calling is good, but hee hath magnified this calling in his owne person. Hee himselfe saith, Paul. Rom. chap. 15. 8. was a Minister of the Circumcision with vs. The Princes themselues haue no greater honor, then to ouersee the Church. The best day that euer David liued, was when in a linnen Ephod hee daunced before the Aike, and that was the day that hee weepeth and panteth to remeber, Psalm. 42. Salomon the wickest, richest, mightiest,

The sacrilege
of our time in
Churchrobbes-
ties, oh that
the learned
would more
preach it, and
write against it

tiest, and most glorious among the sonnes of men, Ecclesiastes or Preacher was the crowne and beautie of his honour, and aboue all titles of kingdomes, and countries, this was most honourable, *Salomon the Preacher*. But what are mens, or what are Kinges or Princes in respect of Angels? Yet euen these glorious spirits, the whole host of Angels, whether they be Dominions, Principalities or Powers, the highest honours they haue, the proudest title they boast of, is to be ministering spirits. If he be an Angel, he hath no greater glorie. And who art thou? and what is thy fathers house, that canst farme vnto thy selfe greater honour then to serue the Lord in this businesse? These arguments might moue vs, but aboue al arguments take this: The Sonne of God, before whom euen the very Cherubins couer their faces, spent his life in this calling, and shall a peece of clay, a man, a stinking wortme, so farre exalt himselfe in his birth, in his riches, in his wisedome, personage or bloud, that he shall think it a disgrace to consecrate all his life to the ministerie of the Gospell? Can flesh puffe vp it selfe so farre aboue the Saintes, aboue the Angels, aboue the Lorde himselfe, or if hee doe, shall hee not bee rewarded? Yes surely, for if the Lord would keepe silence, the verie creatures themselves would be revenged of him.

6 Wee must desire that which is truly good, for there are many kindeſ of good: There is *Iſachar* Diuers kinds of good,
good, Genes. chap. 49. *Iſachar* an Afle of great bones couching downe betwene two burthens, saw that which was good, and was content to beare. Howuer manie big-boned Afles lay them downe betweene a paire of burthens for ease, halting, as *Jonah* did his gourd, onely to abyd the burthen and the heate of the day. There is *Danitrius* his good,

clomped

good the siluer-smith. Sirs, ye know that by this craft we haue our goods. For we know, that the labouriſ nothing ſo great now, as it hath bene, and that in these dayes a clutter of the common or ciuill law is worth an whole vintage of diuinitie. And yet I warrant, if the paſſage were well taken, for one *Shibboleth*, we ſhould haue a great manie *Sibboleths*, that come with *Shibboleth*, a waterpot, but for *Sibboleth* the eare of corne, for the cocke and the ſhooke, and the fleshhooke with fourte teeth. There is *Balaackes* good, Num. chap. 22. I purpose to do thee good, to promote thee. There is *Peters* good: Be good to your ſelſe. For we know if he dare ſay to the king, thou art impious, hee may carrie *John Baptiftis* reward for his labour, and ſend his head for a ſecond course. And yet there is a better good. For wee muſt not, ſaith *Siracid*, aſke of a woman, touching whō ſhe is ialous, nor of an ambicioiuſ man touching thankfullerneſſe, nor of an hireling for the finishing of a woike, nor of the men of the world touching the things pertaining to God: for the world is a great fauouer of the heretie of the Liberties, & if wee fall to counſell with flesh and bloud we may doe to the booke of God, as *Ieconiah* did to the Prophecie of *Jeremiah*, cut it in peeces with a pen-knife, and caſt it into the fire, for the wiſedome of this world is foolishneſſe with God, 1. Cor. 1.

Modest proce-
cupation in
speaking of the
minifterie.

X
7 Whatſoener is written, for vs it is written, and if it be written for vs and for our ſakes, and if our lot be in it: I will, (ſaith *Davit*.) heare what the Lord will ſay concerning me, and ſo wee muſt attend to heare the Lord, what he will ſay concreting vs. As for me, althoſh I do but ſit and metid my nets, and haue no part nor fellowship in this buſineſſe, being vneworthy to be matriculated into the high calling of the minifterie, yet feeling my foulē hath choſen the tra-

bernacle of the Lord, for his portion, and seeing the day may come, that I may keep adore in the same, as the Lord liueth before whom I speake, he knoweth that in his feare I speake to this end, that by mine own mouth I may be stirred vp to prepare my selfe to this calling; and that all you as *Augustine* said in his case (when it was as mine is now) hearing what my desire and purpose is, may pray to God for me, that I may haue power and strength gauen me to performe it.

8 In prouiding for the ministerie, good men would be preferred. God can doe much they say, he may make them able. It is like *Saunders* argument: God is omnipotent: *Ergo* there is transubstantiation. Nay hee hath enabled diuers well. In the wildernes, when meate could not bee gotten, hee rained quayles, but in Canaan, when they were in case to prouide for themselues, that prouision ceased. Many simple men at the first comming of the Gospell were stirred vp when the Vniuersities were the greatest enemies of his truth, but now when hee hath restored to vs the plentie of Canaan, wee must know, that the date of that extraordinarie calling in our dayes is expired. Yet he may doe well. True, he that casteth blindfold may hit the marke: but yet no wise man will lay anie wa-
Onus est vel ipsius angelicus formidandum. Bernard.
 ger on his head. If I might see a fiery tongue sit on his head I would say somewhat. After his receiuing vp into glorie, when he ascended vp on high, then he gaue gifte vnto men, such gifts as on their coronation daye kings are wont in great abundance to scatter among the people. The Conduits ranne with wine, and all the cockes with rosewater, and his Mischia new coyne of gold and siluer by handfuls were throwne amonst them. Such were the gifts of tongues, prophecying, healing, all knowledge, and other graces. Now although hee giue vs all things liberally
Rara & eximie virtutis negotia est humana facultate superius. I Calv.
How respect must be had of gifts in calling to the ministerie.

berally, yet hee continued not his largesse daily, as at his inauguration. We must not looke alwaies to haue the like M A N for gathering it vppe, but returne to our occupations : and let vs remember the Lordes steward must bee fraught with all store, new and old, fit to entertaine the sonne and daughter of the great king of heauen. Prophesying the signe of learned men. Num. 11. 25. Even poore Bezaleel and Aholah before they could make curtaines, and worke in blew silke, yet for so much as it belonged to the Lords tabernacle, they were filled with the Spirit of God in these mechanichall handi-workes. Esay 6. 7. his mouth was touched with the hot cole, & then sent, Verse 8. Jerem. 1. 9. his mouth is touched with the Lords hande, and hee was bidden goe and crie. Chap. 2. 1. of Christ this question was asked. Ioan. 7. 15. How knoweth this man the Scriptures? their testimonie is of him, Ioan. 7. 46. Math. 7. 28. he speakes with power, by his disputation with good scholers, as it was likely. Luke 2. 46. by his Hebrew Ephatha, whereas theyr vulgar speech was Syrian, by his perfect and often quoting of the Scriptures, and the Thalmud in discourse of the traditions of Corban, and the other of the gold of the temple, &c. By Herods great expectation, and questioning with him of many thinges: Luk. 23. 9. by Saduces and Scribes, putting foorth hard questions; as. of the woman hauing seuen husbandes, of paying tribute, and his stopping theyr mouthes, and by teaching by Parables, which was the learning most accounted of in those times, and as yet amongst the lawes best thought of, by the desire that the Greckes had to see him which came vp to the feast Ioan. 12. 27. by the counsell of his brethren, that hee shoud get him a broade,

*Etiam in ipso
Christo primus spi-
ritus quam lega-
tio; oleum quam
arena.*

broade, and shew himselfe to the world, thought to be famous. By his owne testimonie behold a wiser then *Salomon* is here, by *Nichodemus*, Iohn chap. 3. 2. which confesseth him to be a Teacher sent from God, Matth. chap. 13. 51. The Apostles dayly taught by Christ the best Schoolemaster for three whole yeares together and yet more, were commaunded to tarie and waite for the promise of the Father, the Comforter to be sent. *Apollos* through his learning a great helpe to the Apostles, Act. chap. 18. 24. 28. *Paul* was brought vp at the feete of *Gamaliel*, a perfect Pharisie, Act. chap. 21. 3. an expounder of the law, though rude in speech, yet not in knowledge, 2. Corin. chap. 11. 6. in conuerting *Paulus Sergius* a learned man, *Dionysius Areopagita*, a great philosopher: disputing with the whole troope of the Stoickes and Epicures at Athens, readin *Aratus*, *Epinenides*, *Menander*, made *Felix* to tremble with the force of his eloquence, was thought *Mercurie* for his eloquence at Licaonia, by the notable course and vaine of all his Epistles, not inferiour to the writings of any of the heathen. *Festus* thought him to be madde with much learning, Act. chap. 26. 24. hee willed *Timothy* to bring his booke and parchments from *Troas*, 2. Timoth. chap. 4. 13. by *Peters* testimonie, 2. Pet. 3. 16. according to the wisedome giuen unto him. *Timothie* was perfectly taught in the Scriptures from a child, 2. Timoth. chap. 3. vers. 13. info much as hee had prophecyings going before of him 1. Timoth. chap. 1. 18. nourished vp in the word of faith and good doctrine, 1. Timoth. chap. 4. 6. charged to giue attendance to reading and learning, and to continue therein, 1. Timoth. chap. 4. verl. 16.

*Nigra in ore sa-
cerdotis quasi
blasphemus sunt,
fæde mouetur
ad risum, fedius
misuet, Bern.*

*Futurus Pastor
ecclesie talis eli-
gatur cuius com-
paratione ceteri
merito grex di-
cantur. Hier. ad
Oceanum.*

*Vehementer in-
crepat? audit te-
tricus, sin minus
vehementer, au-
dit frigidus.*

Chrysost. in Act.

*2.
Hier. ad.
Gregor. lib. Epist.
6.*

*Quid in te mi-
ratur multitudo,
si nra in te re-
cognoscatur, si nihil
in te respiciatur,
quod ultra se in-
uenient, si que in
se erubescat.*

*Inte, quem re-
uerendum arbi-
tratur, offendat?*

9 Euerie thing in the Sanctuarie was double to that which was common, as the Shekle, the Cubit: so ought it to be with the Minister. Trifles in the ministers mouth are blasphemies : laughter in him is vnseemely, and to moue laughter is more vnseemely. All will crie and say to them in their infirmities, Art thou become weake also as we? Art thou become weake like to vs? Isa. 14. 16. Thy voyce truly is Iaa-kobs, sweet and soft, but thy hand is the paw of Esau, rough and hairie. Let such a one be called Pastor of the Church as in comparison of him, the rest may be called a flocke. Hieron. ad Ocean. And it is the Canon which the very Papists vse in electing of Ministers, Distinct. 25. Wholoeuer of Aarons side had anie blemish in him, should not prease to offer before God, neither to come neere the vayle, neither to stand by the Altar, Leuit. 21. 17. Vnlesse hee will depart from iniquitie, let him not once name Christ his name: his motes will bee beames. John Baptist is too straight, Christ is too loose, and his disciples wash not their handes before. Elia hath a bald pate, and one thing or other stands yet in the way: he delights not, or he edifies not. Doth Gods minister rebuke sharply, then is he too sowre, if he admonish mildly, then is he too cold. A Bishop (saith Hieron) must be of such knowledge and holinesse, that both his gesture and motion, habite, and attire, must as (it were) speake of his grauitie, his wrods and actions must bee instructions to his people. And Hierome saith, what shall the multitude commend in thee, if they find their owne deformities in thee? If they find nothing which is not in themselues? if they find that in thee (whom they thinke to reverence) which being found in themselues would make them blush? Ministers are the Lordes messengers, and they must not carrie with them (as did

did *Vrius*) a little for the knowledge of such thinges as
seeme to the destrucciō. *Dammāt se ipso sua voce qui sui
similes in inferno dammāt*, with their owne words doe
they commend themselues, which doe redeeme such
as be like themselues in the hels. If I aske a man of the
right way, and he shall point at one way, and himselfe
will goe another way, I will not regard his words, but
follow his steppes. Well as he is an adulterer, that with
a desiring eye looking on the beautie of his neighbours
Cyprian. in epist. ad Heret.
wife, albeit that woman still remaine chaste, so are they
murtherers in doing, as much as in them lieth, to kill by
their lewde example the soules of their brethren, al-
though the Lord by his mercy preserue them from
contagion. An euill minister is the diuels hauke, hee
Malus minister
Nodus diabolis.
is the diuels best factour. Surely sermons confuted
by an euill life, are like to milke turned in the seething.
By preaching they hew timber out of the thick trees,
by euill life, againe, they break downe the carued
worke, as with axes and hammers. Psalme 74. But
whereunto shall I compare them? They bee like
to spittle-men perfitt in the wayes they neuer went,
directing others, lying still themselues. They bee
like Herauldes at Armes setting their armies toge-
ther by the eares, they themselues never strike one
stroke, like to markes in the high wayes, which
rotte away themselues whiles they stand instructing
others in the way, or to bells calling other to the
places where they neuer come, to blacke sope ma-
king white, and remayning black, to blunt whet-
stones which sharpen other thinges but they conti-
nue dull, to rough rigged files smoothing all o-
ther thinges, themselues remayning rough and not
chaunged, To Nodship wrightes which make the arke
but themselves were not saved in it.

20 When

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10 When a certayne man had put maister Foxe in mind of one, on whom being afflicted in mind God blessed his ministerie, and asked him if hee were yet in his remembrance, ye,s sayd hee, I forget Lord and Lady, but I remembre such.

11 A certayne man said that in our age many ministers were like to seruants who had long liued vnder a good maister, so as they had got some competent stocke, vpon the increase whereof they did so much attend, that they neglected and forgat their ancient care for their maister.

12 Hee obserued that some speaking against eloquence, did sauour much of an humane spirit in their preaching, which is as cuill or worse. For eloquence is not simply forbidden, but when it wayteth on carnal wisedome, for otherwise ioyned with the power of the word, and demonstration or evidence of the spirit, it is effectuall, but humane wisedome, very barren and destitute of eloquence is cuill.

13 It were necessary in the Church of God, as *Iosuah* ministred to *Moses*, *Elisha* to *Elijah*, *Samuel* to *Elie*, *Gehezi* to *Elyssas*, *Baruch* to *Ieremia*, the disciples to Christ, *Timothie* to *Paule*, that likewise euery learned godlie Pastor should traine vp some young scholer, to commend him the better and to enable him the more to the Church.

14 The climing Cannons of the Pope were the cause of this mingling of Ciuell lawes with diuinity. First *Odia restringere. Fauores ampliare*: that is you must restraine every commaundement of God, for they call those *Odia*. As, *Feede my sheepe*, wee must distinguishe of that, by that olde distinction: either by my selfe or by another, and sometimes by my selfe: these are the promises of God, which they make

Against such as
negligent in the
ministry, who
by distinctions
allow their sin,
but we must do
that which is
without all con-
trouersie, not
intermingling
it with basford
distinction.

make so large, that they marueile, how one that is conuerant in the scriptures can bee but a wiked man. But *David* saith the contrary Psalme 119. Lord thy commaundements are so broade, that I am astonied at them: and the promises are set forth with so many conditions that they shall find them very narrow. *Cephalus* in Psalme 10. who was an Atheist, when he was young, comming to bee old, sayd, what if there bee an hell, what if there bee a punishment? So when wee haue made vs a commaundement to our selues, out of that *Pasce, feede,* then at length wee shall come to say, what if Christ his meaning was not *interdum & per alium*, sometimes, and by another? Then they would giue that they got, and a thousand times as much more, if they had it, to be rid of that, *si forte*, if peraduenture. In a doubtfull precept, not that which is lesse. *Aust* in hath this rule: This fence is good and godly, and so isthat, holdboih, for feare of a *quid si*, what if I tooke the wrong fence? In a matter of controuersie, remember both waies. Who would not bee their scholers, who may bee so indifferent, but it is not so. There is a rule out of Seneca, I doe the rather aleadge him, because the fathers tooke many things out of him, and I suppose there was in him something aboue nature. One wrote vnto him to know, how hee mighte know riches were not the chiese felicity, and vertue was. He sent him word, that whether vertue were or no, it was neuer doubted, but whether riches were, it hath beeene a controuersie, chuse that which neuer came into cōtrouersie, so whether to do our duties diligētly, be good or no, it was neuer doubted, but whether by another, or somtimes our selues it was doubted of in the most ignorāt times, but this subtle disputing, as *Paul* calleth it, wil proue foolish,

and this shifing of things by distinction, vntesse they be grounded on the word of God. *Ausben* held it wisedome to acknowledge a fault whete was none: the wise man sayth, *I was afraid, being sure of the truth, I dreade all my doings: this is the reason of the regenerate man.*

The promise of
God ought to
spurre to obe-
dience.

15. It is a thing worthie the standing on, to consider how the Apostles out of God his promise, deduce arguments of obedience, as among many, 2.Cor. 7. When the Lord hauing promised, that whether wee abide in our houses, hee will dwell with vs, or whether wee will goe abroad, hee will walke with vs, or if we bee afflicted, hee will receiue vs: out of this promise the Apostle bringeth in a conclusion, that wee should therefore cleanse our selues. This would seeeme a straunge consequence, that seeing wee are cleansed, wee should cleanse our selues, for some haue made a cleane contrarie conclusion, saying, we are cleansed, lette vs defile our selues, seeing grace doth abound, let vs sinne, 1.Cor. 7. The Apostle in the person of the Godly, reasons thus: the time is short, lette vs therefore vse this world, as though wee vsed it not. The same Apostle out of the same premisses, in the person of the licencious liuer, frameth a cleane contrarie conclusion: as 1. Corinth. 15: To morrow wee shall die, therefore lette vs eat and drinke, lette vs vse the world, because wee haue it, lette vs stuffe our selues with pleasure, because our time is not long. So runnes the tenor of theyr conclusions. Because God hath mercie inough in store, and Christ his bloud clenseth vs freni our finnes, therefore sayth the carnall Gospeler, lest the bloud of Christ should want matter and metall to worke vpon, lette vs wallow in sinne, for Christ hath bloud i-nough to cleanse vs. Well the Apostle, I say, reasons in

in a contrary manner, Christ hath washed vs, let vs not therefore defile our selues againe; and that which is more straunge, hee deduceth feare out of the promise. Wherefore for ourvse wee must learne, whether in reading and hearing the promises of God, the same mind bee in vs, which was in *Panle*, when hee sayd, and said trulie, that hee had the Spirit of God in him, and he that dreames out this conclusion of the promise of God, Wee are raised, therefore wee will raise ourselues, let that man knowe hee is not of the same spirit, that the Apostle was. But hee that concludes on the other manner. Wee haue promises, let all goe where it will, that man must suspect his estate, hee makes not a good conclusion. And as that, so this is true, the nature of God his promises, is not to bee a plackard to sinne, but a perswasion, a motiue, an inducement to holinesse of life, and to the feare of God. So that they that vse the promises, as they doe, Taying God is mercifull, Christ died for vs, the Lord will forgiue vs, and so stusse themselues with promises till they haue made them a pillow for sinne, they abuse themselues. True it is, that the sweete Psalmist saith, Psalme 131. Mercy is with God. What? Not to make bold with sinne, but to feare him. Such sophisters then shew by their reason, of what spirit they are, and to whom they belong, that is, to the diuell. For seeing it is of the mercy of God, hee is become a great preacher and publisher of God his promises, and ye shall not haue a promise, but hee will alcadge it, hee is a great enemy against *Moses*, and against those that vrge the law, calling them *Mosers* his ministers, and debtors of despaire, and alio to this end, to soyle promises vnto vs, that wee might take no thought, but still make this conclusion, Christ hath died bee bold to sinne. It is

good therefore for a man to watch himselfe, whether in hearing the promises of God hee hath a colde feare comming on him for his vnworthinesse, which if he haue, that man may hope well of himselfe. For the nature of a promise from God, excludes securitie, and therefore it must end in feare.

16 We pronounce that the nature of a promise excludeth deserts, deserts I say, not debt (for so wee should heare of it so often as mention is made of paying, rewarding, and rendering.) Against the Papists wee say therefore there are two debts, the one of desert, as hire is due to a labourer, for hee hath deserued it: the other, a debt of promise, which is as well to be rendered, as a debt of desert. For example, because I would make it plaine, when the daughter of *Herodias* daunced before *Herod*, hee in the vanitie of his braine made a promise of giuing her any thing shee would aske, euen to the one halfe of his kingdome: and after for the rendering of the promise, hee made a conscience of his oath. Now no man I suppose, that is of any value, thinks, that this vaine exercise deserued halfe a kingdome, in his valuation (for it deserued rather another thing farre worse) but the debt that is due is not of desert, but of promise: Shee could not come and say, give mee, because I haue deserued, but giue mee, because thou hast promised. No more can we say vnto God, wee haue doone this, pay ys, but thou hast promised to vs, therefore grant vs what thou hast promised, though not to vs immediately, yet to Christ by desert, and to vs for Christ his sake by promise, thou hast made it a debt, and to goe yet more narrowly to the nature of a promise, it is rather palete to

The promises
of God are not
of any desert,
but free.

Two kindes of
debts, note.

Against merit
or works.

the promise then to him. To whome it is promised as one of the Fathers faith, God paith his promise to himselfe, and the accomplishment of it most respects himselfe.

17 The nature of a promise is not presently to yeild the thing promised (for if wee had that, 'wee haue not a promise of a thing to bee performed, but a performance of a thing, that hath beene promised) wee stand in faith, and receiuie in hope, and whatsoeuer wee are, we are but on hope, which is our te-
nant, and takes vp our posession of thinges to come
for our behoofe. Our life saith Paule, is hid with Christ.
And it appeares not, saith John, *What wee shall bee*
But the best that may be made of the wicked, is here
to bee seene to the vttermost. And seeing our life is in
Christ, all that are on the stage of the world, it is
knowne, who they bee, namely the wicked, but
whatsoever is the price of the godlie, it is yet sayd
in Christ, wee haue nothing, but the hope of it.
Now lealt some should say, if wee haue nothing
but in hope, it were better to haue something cer-
taine. To them I say, wee doe not speake of a pro-
mise from a man. The Apostle saith, the Lord is faith-
full, If the Church bee compared to a warfarre,
then hope is our helmet, Ephes. 6. if the Church
be compared to a seafairing, then our hope is as an an-
chor, which wee must cast into the sea with them,
Act. 28. to stop our ship in daungers, vntill the day
appeare. They then that stand barely at God his mer-
cie, haue a weake stay, for as God hath mercy, so hath
he justice and we shal find both alike in him. Lastly this
is our stay, God is faithfull, he hath promised, therefore
hee will surely performe it. First he speaketh the word,
thē he promiseth, that is, sayth it doubly: *In blessing thee,*
Hope.

then he addeth an oath: *As I live, saith the Lord, I will visit thee*: and yet more, hee hath left vs pledges, further to assure vs of the truth of his word: if neither his word, his promise, nor his oath will serue vs, wee haue nothing but promises: for concerning riches, glorie, countrey, and such like, God his children often want them. Come to God his grace, and to peace of conscience, which one would thinke they should haue, they often haue them not: but sayth they haue, the promise they haue, euerie thing else they haue not: still they haue the promises, them they haue: Our fayth takes hold on our sinnes pardoned, on the assurance of the life to come: these wee haue without peraduenture, wee haue the other things but by peraduenture. All that we haue, wee haue by hope, and they that haue outward things, are beholden highly to God, for they are aboue his promise.

The promises
of God are a
great treasure,
and must make
vs thankfull.

18 Howsoever some think but meanly of God his promise, yet nothing is more worthie our consideracion and thankfulness. That that is, 2. Sam. 18. 18. in the speech of *David*, when one told him, that *Saul* was disposed to give him one of his daughters in mariage, may here be noted, *for what, sayth hee, seemeth it small to you to be a Kings sonne*: what am I? or what is my life? or the familie of my father in Israel, that I should bee the sonne in law vnto a King. So may wee say, what are wee? or what is our life, or the familie of our father, that the Lord should vouchsafe to make such promises vnto vs? *David* though he were no king, and though *Saul* was a king, yet a man of the first degree, and a man before hee came to the place, of no great reputation (for hee was of no great credite then, one that soughe his fathers asses) yet made so light account of this promise. To set *David* in

in our case, and *Saul* in the Lords, *David's* case was farre better then ours. For by reason of his victories he had deserued well of the countrey, and therefore worthie to bee considered of *Saul*: againe, though he should haue had *Micah* to wife, hee was not so fit to bee heire of the crowne, and yet hee sayth, *seemeth it to you a small thing?* Then I say, if wee could come to make the comparison betweene *Saul* and God, who is the *Saul* of *Saul's*, and prince of Princes, in whose respect all the Princes of the world are but wash-pots, and *Cyrus* is nothing to him, hee vnto whom the Angelles are subiects and seruants, and to whom heauen and earth stoope downe, what analogie would there bee betwixt him and *Saul*? On the other side, that wee may stand in steede of *David*, if the Spirit of God would shew vs our vnworthinesse in a thing farre above the promise of *David*, wee would say, or wee should say, 'what are wee? what is our fathers house? that the Lord should haue respect to vs? were not our fathers Amorites, drowned in superstitious idolatrie, carried away with the loue of the world, sold vnto sinne, and menfull of ignorance? what was in our fathershouse? for our selues what are wee? haue wee not beenes deriders of the word of God, or hearers of the Lord speake to vs, with farre lesse reverence then wee heare a mortall man? what is there in vs? I thinke not of the worst, but he that can best expresse his mind and meaning, cannot expresse our vnworthinesse. My stamnering speech cannot utter it, wee must conceiue more of it, and know that there is nothing in vs, or in our fathers house, that the Lord should vouchsafe vs such mercie. It must not seeme little, that we haue the word, and are compassed about with so many promises, wee must reade them with humilitie, and then no doubt wee shall

shall reade them with thankfulness. The Apostle saith, When the Angels looke at the mysterie of our redemption, they are wonderfully astonished, they can never looke enough to see the vnpeakeable highnesse of the Lord, and the great gulfe of our vnworthinesse; to behold the odds betweene his greatness and our vilenesse. It needeth their conceauing, which if we could also doe, it would swallow vs vp to see the Lord bestow his promises on such vnworthy wretches. When the Lord shall not onely make promises in generall, but in particular, not onely reall but personall, not only conditionall, but free, not only temporall, but eternall, who can go through them all? But setting aside these great promises and benefites of his word, of his Spirit, he hath promised that euen our very corrections shall doe vs good. Setting these apart with all the care of his Angels, and ministerie of all creatures, hee saith, hee will so narrowly looke to vs, and take charge of vs that hee will looke to the haire of our head, nay, Leuit. 26. he wil looke to our kneading troughe, and which more is, Psal. 41. he will turne our beds, couches, in the time of sicknesse. A strange thing, that the Lord should thus doe with vs. In the heathen histories we reade, that because a certaine Captaine came to wash his soldierys woundes, they could not praise him enough. Then if God the Captaine of his whole Church, the God of glorie, shall so narrowly looke to vs, asko number our haires, to take care for our kneading troughe, to turne our beds, to swaddle our wounds, there are able to amaze vs, and to set vs in a wonderfull taking to see so great kindnesse.

19 God will be with vs wheresoeuer we dwell: he will goe with vs wheresoeuer we go. He doth not rule vs, as Pharaoh did the Israelites, to set vs to make brick, and

and to fetch the straw our selues; but looke what hee
biddeth vs to doe, he giueþ vs strength and substance
to doe. And for this worke when wee haue done it,
which is very homely, his wisedome passeth our con-
ceiuing. Behold what promise was made of halfe a
kingdome for so vile a seruice of *Herod*: so for a
brokea seruice he makes vs a promise of heauen and
earth, not as they be now (which if it were so, it were
too good for the best) no, he wil break vp these frames,
not to destroy all, but to renew all for the comforts of
men. So great is his mercie, that as a Father saith, that
God his children hauing tasted of this in the life to
come, doe as it were mourne, and are grieved with
themselues, that their repentance was no greater,
and their thankfulness no more, whiles they were on
earth, and hee that hath done best, as *Abraham, David,*
or Paul, they repent, they haue done no more good.

20 The promises of God are free in themselves, in respect of the part going before. First, there is no-
thing at all in vs to moue the Lord to promise anie
good to vs. That wee may looke on that first and
great promise made to *Adam*; when the Lord after
his fall had charged him with his sinne, he doth not
confesse his sinne, which the vilest malefactours often
doe, but hee chargeth the Lord againe, that he was
the cause of it, and makes his liberalitie the patron
of his iniquities, and so verie miserably setteth ouer to
the Lord. Euen at this time and immediately vpon
such behauour the Lord makes his promise to him,
that the seed of the woman shall bruise the serpents
head. Here is no cause of a promise in *Adam*, here
is no condition goes before. It is true also, that God
made choice for his mercie of the vilest people of the
earth. Take but the Historiographers, and those that
write of the Iewes, and settling aside all inward gifte

of the mind whatsoeuer, and coine to their giftes of the bodie, their outward shape and lineaments, and for the verie masse of their nature, of all people they were most vnseemly and iffaououred, they were a pernicious and monstrous people, and as farre from all giftes euen of nature, either of iudgment or wisedome, as was vnder the Sun: nay it were too homely to giue them the name, whereby some haue set them out. Of these people the Lord makes choice, and makes the first promise to them. So that this is also a free promise, nothing comes to it to moue the Lord to make it. And yet to these people the Lord promiseth, Leuit. chap. 26. 12. *I vwill walke among you, I vwill be your God, and ye shall be my people.* Againe, in the reigne of Zedekiah, when the measure of their sinne was come to the brimme, when they were in the estate of the Perezites, Hiuites and Iebusites, the Lord makes another promise with the same people, greater then the former, Ierem. 31. 1. saying: *Hee will be their father, and they shall be his sonnes and daughters.* So that God his promises are free in respect of the matter antecedent, but in respect of that which followeth, they were made with a condition, and that is, that we bee holy. But for the most part men herein deceiue themselves, for as they heare, that it is a free promise, so they make it a free promise after. There is no iudgement indeed, before he makes the promise, but afterwards hee bindes it with a condition. For it stands in the promises of God, as in his threatenings. In his threatenings there is no condition going before, they are absolutelie pronounced, as that Ionah, chap. 3. vef. 4. *Yet fortie dayes and Nineuie shall bee overthrownie.* And to Ezekiah, Esay. chapt. 38. *Put thine house in*

an order, for thou shalt die, and not liue. Yet there is somewhat followeth after, as *Unless yee repent*, which sometime is expressed, but if not expressed, is alwayes to be vnderstood. For neuer any threatening so strongly was pronounced from the Lord, but this, *Untill ye repent*, if it were done, would breake the force of it, and turne it backe againe, as the Ni-niuites repented, and the Lord turned away his fierce wrath. *Ezekiah wept*, and the Lord gaue him length of dayes. So how flatly and freely souer the promise is made to vs, yet this condition followeth, *We must be holie*. Thus we see how Gods promises in respect of themselves, before they bee made are sure, yet not as the wicked imagine, there is no limitation.

21 That the Bible is the Librarie of the holy Ghost, it may appeare first, for that it setteth downe the infirmities of men, without all flatterie, as well as it commendeth them for their vertues, Gen. 49. Numb. 12. Secondly, the matter of it is altogether heauenly, and nothing, nor part thereof sauoureth earthly: it yeeldeth to no one affection or other, but opposeth it selfe to all. Thirdly, the forme, the digntie of the stile, and maiestie of the sentences in it is such, as it cannot bee fully and wholly conceiued and vttered of anie man, and it is alwayes more powerfull in the matter then in words. The Apocripha going about to expresse the excellencie of it in Greeke, is a very cold and barbarous thing. Fourthly, of all things it moueth affection in the readers, and pierceth into the secrets of the hearts, which you shall neuer find but for some little time, and straight vanishing away in other writings of the profoundest Philosophers that ever were. Fiftly, of all it is most ancient

ancient: and manie good thinges in Philosophers and Poets are fetcht from this. Sixty, all the prophecies set downe by diuers writers with one consent are accomplished, so are none of the diuels oracles. Reade that of *Jacob*, Genes. chap. 49. that of *Moses*, Deuteronom. chap. 32. of *Ethan*, Psalm. 89. Esa.chap. 45. Seuenthly, the wonderfull preseruing of this booke from time to timē, 2. King. chap. 22. so that it hath not perished, whereas many other bookes of great pice and estimation are vtterly lost. Eightly, that there hath bene such a continuall and vnuerfall consent of this booke from time to time: and because all the heretikes and labours of them that would withstand and confute this, still are foyled and brought to nought. Lastly, the constant death of wise, sober and meeke Martyrs, who euer in their deaths for this, haue had a plaine distinction from the deaths of other frantike and witlesse persons.

23 Manie places of Scripture, saith the Apostle, 2. Pet. chap. 3. are peruerted of the vngodly, and you shall see the wickedest man talking most, and making much of one kind of scripture. Among Heretiques, *Arius* of this, *Pater meus maior me*: *Manichaeus* of this, *Repertus est in forma serui*. *Montanus* of this, *Alium paracletum mittam vobis*: Papists of this *Tu es Petrus. Ubiquitarij* of this, In whom the Godhead dwelt corporally. *Familista* of this, *Regnum Dei est intra vos*. And euill men the Epicures abuse this place, That which goeth into the bellie defileth not the man', &c. The carnall professours this: If hee hath predestinated vs, hee will also call vs. The Israel of Princes, those I meane that are circumcised to superiours, this, *Obedite Prepositis vestris*: chose that vnder the name of peace, require the

the sinne, the ring of euill practises, alleudge this,
seclamini pacem cum omnibus; and that which is abused
not of oare sect or companie, but of all. In this, hypo-
crite, first pull out the beame out of thine owne eye,
Augustine de moribus Manich. reproouing their loose
lives, they alleudge this, *Hypocrita prius, &c.* So daily
if wee deale with moates, with moates I meane in the
eyes (for with moates in the sunne any man may deale,
then this is vsed as a necke-verse. *Hypocrita prius,*
&c. which when wee haue sayde, we thinke wee are
presently quiet, and to haue entred another action
of hypocrie, and reuenged them home vpon any
reprehension, I say, wee flie to this as a sanctuarie,
wee vse it as a spell to charme the reprehender,
that hee cannot speake one word more. But this is
is not Christ his meaning, his being in the flesh was
not to maintaine sinne, hee came not to make men
escape the gentle punishment of admonition, hee
came to cancell the hand-writing that was against
vs, not to make a new hand-writing, but as it is sayd
in the Psalme, wickednes hath a wide mouth, and
David maketh it a maruaile to see the mouth of wic-
kednes stopped, for rather then it will say nothing,
it will speake against it selfe, 1. Cor. 7. *Paul* reaso-
neth the time is short, therefore wee must vse the
world as though wee vsed it not, 1. Corinth. 13. 32. The wicked say, To morrow we shall die, therefore
let vs eat and drinke. They gather a contrarie con-
clusion out of the same premitis, 2. Corinth. 7. *Paul*
reasons, Seeing we haue such promises, let vs clese
our selues: the wicked say Rom. 6. Let vs sin, that grace
may abound. Wee may reason thus rightly out of the
former words of Christ. Hee disallowed disorderlie
casting out, *Ergo* hee alloweth orderly casting out, he
com-

commaundeth the beame to be cast out first, Ergo
the mote also. We reason on the contrarie: No pro-
miscuall casting out, Ergo no casting out: his owne
first, Ergo not ours at all. Their conclusion is this, if
they durst say so much, *Precipe quid faciam, ora ut
faciam, sed ne omnino corripito, quicquid facio.* I loue
not to heare of my faultes, meddle not with mine
eyes. So it is true which is in Prouerb. chap. 26.
A parable in afooles mouth is as a thorne, &c. Hee
thrusteth the blunt end forward, and by abusing of
placesthey gote themselves.

CHAP.

*Zydia Clarke
Givethis Book*

but, when it cometh among us, it is hard to be rid of it: so we
are afraid to doe on **CHAP. 49.** which eddyc intwys
of **Murmuring.**



It is a common thing with men to grudge and murmur against Gods true seruants, and therefore Ministers and Magistrates and such like, must learne with patience to beare Magistrates.

For if the Israelites murmured against **Moses**, being so rare a man, how much more will men now grudge against such as haue not obtained the like measure of graces? This is a sore temptation, and **Moses** himselfe did once offend, because of the murmuring of the people: yet was hee saide to be the meekest man vpon the earth. But else alwayes **Moses** Numb. 20. overcomes euill with good: for hee was so acquainted with that people, that hee had (as it were) hardned his heart against them.

2 This is the nature of murmuring, it will cause a man to bee no man at all, which wee may see in the Israelites, who wished to bee in Egypt, whereas yet they knew that for their sinnes, the Lord carried them therethen, and as it were in iustice cut them off for sinne: so it is as much as if they had said; would the Lord had cut vs off, rather then left vs in this case: for they were contented to die if they might not haue their bellies full.

3 To be assured of Gods prouidence, & that we may not be overcome: of murmuring in worldly things, we are to look to the benefite of Christ in the forgiuenes of our sins, the sanctification of Gods spirit, and the hope of euerlasting life; for if we bee assured of these, we shall be likewise assured, that the Lord will not suffer vs to perish in this world. And if we doubt of earthly things,

wee do doubt of these spirituall graces much more, and the want of the perswasion of the one, doth bring the other. For if the Israelites had beeene perswaded, that the Lord had deliuerner them, and would bring them into the land of promise, they would not haue doubted that he would preseruer them in the wildernesse: which we may see in the example of *Abraham*, Gen. 24. who because the Lord had promised a seed, sent forth his seruant to get a wife for his sonne: for hee knew that the Lord who had made the promise, would prouide the meanes also to bring it to passe: so if wee bee perswaded that our sinnes are forgiuen vs, wee shall not doubt, that any other thing shall hurt vs; for seeing sin the cause of all miseries is taken from vs, we may be sure that no miserie shall hurt vs; and if the Lord hath giuen vs his sonne, hee will giue vs all things with him, and the loue wherewith hee loueth vs in his sonne will not suffer vs to wante the thinges that are for our good: for if a father will prouide for his sonne, the Lord will prouide for vs, who is a heauenly father, and cannot be chaunged though earthly fathers bee.

4. To this faith, in the free forgiuenesse of our sinnes and the imputation of the righteousness of Christ, wee must adde the faith in the sanctification of the spirite: for if wee believe that the Lord hath made vs of sinfull men, iust men of varlets, vessels of righteousness, and temples of his spirite. If he can make the Leoparde & the Kidde to lie together, *Isai. 9.* if hee can make the couetous person liberall, and the whoremonger a chaste person; if wee believe that the Lord will and is able to chaunge vs from any sinne be it neuer so great, and strong by nature, or by enill custome, we may then bee sure that the Lord in this life will not suffer vs to fail in any thing needfull for vs, neither are wee to doubt thereof, seeme it neuer so vnpossible: for it is a greater worke to chaunge a sinner, then to worke wonders in nature.

5 Fourthlie, if wee believe that the Lord will prepare a kingdome for vs in the heauens, wee cannot but belieue that in this life hee will preserue vs. For if we belieue, that our bodies shalbe turned vnto dust, and yet raised vp againe, we shall be sure, hee will not but prouide for vs in this worlde: for it is a greater thing to raise vp the bodie from death, and out of the dust, then to preserue it being aliue. And to this faith of our redemption, wee must believe in the prouidence of God, first, in creatiō, so that if we believe that the Lord made all things of nothing: wee shall believe that hee will giue vs sufficient: for wee see that the light was before the sunne, moone, and stars, and the grasse before the raine and dew, that wee should not put too much trust in them, and to teach vs, that without these meanes we may haue these blesinges: for the Lord hath prouided these meanes, not for his weakenes, but for ours. Doe wee believe that God made all men, and shall we feare men? therefore wee believe not these thinges, or else we would not so much feare the want of earthly things: for if a sparrow fall not on the ground without his prouidence, shall wee thinke he will not prouide for vs? we must then believe the particular prouidence of God in the gouernment of all thinges, which wilbe an helpe to keepe vs from distrust and murmuring: doe wee believe that the Lord made vs? then shall wee not thinke that he will preserue vs? for it is more wonderfull, Psal. 8. and 139. Eccles. 11.

6 Wee are therefore to believe the prouidence of God, firs^t generally ouer all creatures, then particularly ouer euery one of them: yea euen ouer the sparrows. Againe, if the Lord hath care of beastes (as indeede hee hath) because they were made for man, hee will much more haue care of man, for whome they were made. He hath a care for the wicked to doe them good; for hee filleth their bellies with his hidden treasure, then will hee much more reioyce ouer the godly to doe them good

good, if hee loued vs when we were his enemities, will he not prouide for vs being reconciled to him by the death of his owne and onely sonne? if hee did vs good when we sought him not, will he not much more when we doe seeke him in praying vnto him, as he hath commaunded, if hee haue done vs good when for our sins he might haue punished vs, will hee not when with his spirite he hath sanctified vs? Oh then let vs not be vnfaithfull, and so become murmurers against the Lorde; but let vs be faithfull, and so looke vnto the Lord to do vnto vs according to our faith.

7 Furthermore, this prouidence of God must be confirmed by the example of Gods children in all ages, as in the time of the fathers before the floud, who did eate nothing but hearbes, yet some of them liued nine hundred years, to teach vs that me liue not by these means; if by these meanes hee nourished them, he will by greater, as by flesh and fish nourish vs. The Israelites were fed with Man (which was never seene before nor since) for the space of forty yeares. If they gathered any more thereof then the Lord commaunded, it flanke; yet being kept before the Arke 400. yeares it did not so, and when they came to the promised land it ceased, whereby wee may learne, that it is not the meanes, but the blessing of God vpon the meanes that giueth nourishment. Did not *Moses* and *Elias* liue fortie yeares without meat, and the children of Israell goe fortie yeares in the same garments not waxing old? and other some hauing meate in abundancee beene hungerstarued? and shall it not teach vs that these meanes are ordained for our weakenes, and that the Lord without these meanes can nourish vs? If *David* proued by experience, that he never sawe a righteous man, of righteous parentes beggging his bread, if wee bee now righteous, as they were then, the Lord will prouide for vs now as well as hee did then for them, and wee shall haue the like expe-rience.

To this prouidence wee must come with a patient
minde to let the Lord giue what hee will, and therefore
we must haue contented mindes, and know that godli- Contentation.
nes is great riches, and *not to looke for great matters*, Jer.
45, as it was said to *Barnab*, and therefore are we taught
to pray for daylie bread: so that we may haue the same
minde that was in our Father *Jacob*, Genes. 28, who
was contente with meate and cloath, which gene-
rally is commaunded to all, 1. Tim. 6. if the Lorde
giue more then this, take it as an ouerplus. A patient
minde prescribeth not to God, the meanes nor the
time, nor indenteth with God, but is content with the
grace of God in forgiuenes of sin, & the sanctificatiō of
the spirite, though it want other thinges: our Sauiour
Christ teacheth vs, not too desirously to seeke after
earthly things, but rather after the kingdome of God:
and wee ought to receiue the loue of God with all con-
tentment, though it come alone, and for outwardē
thinges to enioy them, or not to haue them as it plea-
seth him: for the children of God doe for outwardē
thinges possesse their soules in patience, and commit
the rest vnto the Lord, not binding his fauour vnto
them. *Philippians 3. 20. 1 Corin. 4. 12. 1 Corin. 10. 13. 1 Corin. 10. 14. 1 Corin. 10. 15.*

Patience,

9. The cause of al rebellion and murmuring is, that we
know not the great power of the Lorde, or else wee at
that time doe forget it: when by faith we should make
to our selues most comfortable vse of it, as wee may see
in the Israelites, who had behelde the great power of
God with his goodnes towards them, but not in faith,
and therefore when the temptation was sore vppon them
they cleane forgot it. The Lord therefore being zealous
of his own glorie, sheweth himselfe to bee most louing
and beneficall towards vs, which ought to leade vs to
acknowledge his great goodnes, but if we do not, then
his justice will surely teach vs. *Heb. 12. 10. 1 Corin. 10. 13.*
10. The Lord oftentimes withholdeth or taketh aw-
ay that thing, the hauing whereof might bee hurtfull
vnto

vnto vs, which if wee could rightly consider of, it wold
be an especiall helpe against murmuring in the want of
Gods blessinges. For if wee would consider this, that
the Lord doth therefore keepe it from vs, because hee
feeth it would bee hurtfull for vs, and that when wee
shalbe fit for it, hee will then giue it vnto vs, wee shold
better be contented with that wee haue, and more pati-
ently beare the want of that wee would haue: as for ex-
ample, if a man wanting health, riches, estimation, and
such like, and bee grieued for it, so that hee is almost
ready to murmur for the want of them: if hee then can
consider that the Lord knoweth they bee not good for
him, but if hee had them they would turne to his hurt:
this woulde bring maruelous greate quietnes to his
heart, and would stoppe his murmuring nature, and
would rather stirre him vp to acknowledge the good-
nes of God towards him.

¶ When the Lorde proueth his people, hee thereby
laboureth to bring them to prayer: yet on the contrary,
they flie from him, and murmur against him: the reason
is, for that they thinke it a small comforte to pray vnto
him in their trouble, but rather thinke it very harshe to
acknowledge their sinnes, and so to obtaine the for-
giuenes of them, which being obtained, nothing can
be more cōfortable: they must haue that they want, or
else nothing will please them. As the Israelites did
murmur against the Lorde, when they wanted water, no-
thing else would please them: so is it with many when
they cannot obtaine some corporall or exterrnall bles-
sing, which they doe much long for. But who art thou
oh thou vile man, that thus dealest with the Lorde, and
neuer hast had thy heart washed by the bloode of Iesus
Christ? for if thou haddeſt, thou wouldest neuer mur-
mur ſo much for wanting that thou wouldest haue, but
rather make him at all times thy chiefeſt comforte, and
in all thy necessities, patiently and meekely call vpon
him in fervent and faithfull prayer.

12 Men do not onely faile in prayer vnto the Lorde: but also they murmur many times against such as hee hath set ouer them to bee their guides: for the latter sinne ariseth of the former. The Israelites quarrelled with *Moses*: yet what had *Moses* done against them? they thought no doubt that hee of malice, and contrary to the will of the Lord, had brought them into the wildernes, for they thought God had a nearer way and a better to bring them into the promised land: and because they could not consider the worke of the Lorde, therefore they must needes quarrell against some body, and wreake their griefe vpon him, laying the faulte vpon *Moses*. Thus did *Rabell*, whome when the Lorde punished, for that she was proud (because her husband loued her best) and made her barren, when hee gaue children to *Leah*, shee not considering that the Lorde punished her pride with barrennes, beganne to quarrell with her husband: asking him why he gaue no children to her? To whome he aunswered: *Am I instead of God unto thee, to give thee children?* And this is the maner of the people in all ages, that when they cannot see the Lorde punishing them for their sinnes, they straight way laie the fault vpon some or other, by whome they thinke it cometh. As now if the Lorde do send tumultes and storms into the common wealth, so that the people be brought to some trouble; doe wee not straight waies laye the fault vpon the Magistrates, and say, is not this the doing of the Magistrates? They consider not that the Lorde doth by this meanes punish them for their sinne: for it is certaine that the Lorde loueth a multitude better then one or few, and therefore hee will not punish a whole realme or nation, if the sinnes of a multitude did not prouoke him thereunto. But it oftentimes commeth to passe, that for the sinnes of the people, hee doth har-
den the heartes of the Magistrates, that they cannot loue their subiects so well, nor that they can bee so profitable, and doe them so much good, as otherwise they
Magistrate.

might, as is reported by *Ioboshaphat*, 2. Chro, 20. This if the people could or would consider, they would not be so ready to lay the faultes on their Magistrates, whē trouble or triall commeth vpon them: in like case doe they also deale with their Ministers. If trouble come, doe they not streight waies say, see what our preachers haue done? and is not this the fruit of their preaching; so they will alwayes haue one or other to lay the faulce vpon. But what was *Moses* comfort in this case, and that which stayed him from murmuring against them? Euen that (no doubt) which other of Gods Ministers haue had in the like cases. *Jeremiah* in the seauenteenth chapter against the raging of the people made this his sure defence, that he had not thrust in himselfe into that office to be their pastor, but the Lord appointed and called him thereunto. 2, that of affection hee had spoken nothing, but onely that which the Lord commaunded; did hee declare vnto them; and from hence may all the true Ministers of God haue comfort: for if the Lorde send them, he will no doulbre defend them, so long as they doe his message faithfully, and therefore the people must take heede, how they either receiuē or reiect any that speake to them in the name of the Lord. For as they may not receiuē any that bringeth not the worde of truth, nor be feared by thē: forasmuch as the causeles curse shal passe without hurt: so likewise, & as surely shall the word of God spoken truely by his Minister certainly haue his effect, and shall not returne in vaine: And this is common to all kindes of calling, that men may bee confirmed therein. Contrariwise, when wee being in affliction can pray vnto the Lord for his helpe and acknowledge his prouidence in that which is vpon vs, it manifesteth our faith, it preserueth vs from murmuring, and keepeth vs from quarrelling with men: for if wee consider that it is the Lordes worke, we shall neuer set our selues against him for it: but if wee passe ouer his prouidence, then shall wee auenge our selues vpon

pon men. But many men will bee content to iudge and condemne this sinne in the Israelites, and never looke into themselues to see the same: but this sinne is as rife now as euer it was, and this no doubt is a cause why many cannot profite by the examples of the old testamēr, because they imagine grossly of the sinnes of that people, and thinke that there is no such grosse sinnes now, wheras indeed if the case were duely considered, the same sinne is grosser now then it was then: for as much as the mercies of God are more plentifully vpon vs, and with greater continuance then vpon them.

The sinnes of
this age grea-
ter then of el-
der ages.

¶ 13 The children of Israell did so much as in them lay to prouoke Moses diuers times to murmur against the Lord: yet we may reade how he yeelde not, neither was at any time overcome except once, Nomb. 20. Psa. 106. for which the Lord said, he should not enter into the land of promise, and Moses found the truth thereof: for when hee much desired the same, the Lord wold not be entreated, but hee must die in the mount: where all men must learne that they praise not the children of God too much, though they be strong and haue receiuued great gifts; for by Moses example they may here see that by such violence of temptation they may fall. And againe, all Gods children must take heede that they yeeld not to temptations, when they are offered, for though the occasion bee of another, yetthe cause is in our selues, and wee shall bee chaitised for the same if wee doe yeelde. And againe, wee must take heede that wee doe giue no occasion to the Magistrate, or the Minister to murmur, least the Lorde punishing them, wee also bee deprived of the benefite which we should receive by them.

CHAP. 50.

Of Patience under the Crosse.

Patience.



Here is a difference betweene Gods children and others: for Gods children haue the patience that others doe wante, though not at the first yet in continuance, though with some infirmity. 1, because they are perswaded of forgiuenes of sins. and 2. are sure of their vocation by good works, which are the fruites of sanctification. 3, the knowledge of Gods prouidence, which disposeth all thinges for our good. 4, because they looke for another life, and when they faile of any of these, then they beginne to quale: and the wicked, because they vtterlie wante these, therefore they are altogether confounded.

2 Patience is not so much in the outward stilles of the body and shew in the face, as in the inward quickenes of the heart, and meekenes of the spirite. Therefore *Danid*, Psal. 4. biddeth vs examine our selues upon our beds and bee still: and *Esa*, 30. the Lord sayeth, your helpe shalbe in silence and in peace, and therefore *Danid* and *Job* being in trouble, said they wold lay their hands on their mouths: for when a man doth thus possesse his soule in patience, he is most fit for the mercies of God, and then shall he receive the greatest profite by them. For as in bodilie diseases to bee quiet, is a great ease and helpe; so is it in other troubles whatsoeuer, and therefore must wee especially labour for it.

3 Many wil say, that God is mightie, but they belieue it not, as appeareth in that they are ouer fearefull, when they bee in daunger: whereas Gods children haue some pre-

Psal. 62. 1. 3
My soule kee-
peth silence
vnto God.

present feeling thereof, and after warden are more strengthned. So that if we canot trus in God in the want of al helps, wee doe not belieue this power, if wee depend not on him, pray not vnto him, striue not to obey him, wee belieue not this. For this cause did the holy men write of the power of God, which they haue felt, that after they may bee strengthned: and so must we consider of Gods power, that wee in patience may looke for helpe from God in trouble and in prosperity, see his hand that blesseth the same vnto vs, and so vse the same vnto his glory, and give him all the praise.

4 To a good action, it is requisite that our intent bee according to the word, that then our action being good wee vse right meane: if our meane bee good, then must wee haue faith; if wee haue faith, then must wee haue sound heartes: if our heartes bee sound, we must deuoure through peace all hinderance; and waiting for the good time of the Lord, wee must possesse our buties in patience.

5 There are divers plaine Israelites that wil suffer a veile to bee put before their faces, and they will vse the as the Pharises did *John Baptist*, to object him against Christ; *John* and his Disciples fast: and why do others so but to haue a cloake for their wickednes. These are abused for want of wisedome, and would mislike their practises in their heart, if they could sound the depth of them: *Praefat esse caudam Econtra quam caput unipis, beter to bee the styele of a Lyon, then the beale of a Fox.* Wel, it is good to be iust and wise, but yet not for our selues: but yet such as will not keepe their wisedome to them-selues, but tell it out, or write it; *quam o wracke.* Because hee will not follow the counsell of *Amariss*, See not, hee hath the rewarde of the Prophetes, and all the Prophetes except fourre perished. The cause was, they were more wise then was for the princes aduantage. In respect euen of God his permission, it is iust that the iust should perish: wee may say, is this his reward? but wee

wee must know that when for corruption of time, God his childrē cannot live without hazard of their hazard, hee taketh them away: neyther in so doing doth hee breake his promise, that giues them for a long life, eternall life, for a bagge of siluer a bagge of golde: for ia so doing hee promiseth the lesse, and performeth the more. Wee would indeede bee the Lordes seruantes, if wee say his seruice would alwayes preuaile; but because sometyme we see their seates without honour that serue God, wee will bee none of his seruantes, or wee learne by reason to iudge no action by the person: yet we say, if hee preuailed not, hee tooke no good course, or if we cannot but say, he is wise, wee say hee is too wise. The Prophet Prover. 30. faith; hee will write his vision to Ithiel, and if Ucal be with him, to him too, or else not: the meaning is, Ithiel is God with vs: hee would write it to please God: Ucall is to preuaile: if that bee with the other, hee will haue both, else keepe to the other, and let Ucal alone. When a man goeth to the market cum obolo, if hee like lettesse, hee may take them, and give his obolum, if hee like his halfe peny better, hee may keepe it: but one woulde haue both obolum and laetus: so if we haue vpright dealing, and will esteeme the fauour of men in authority better, wee may change it for that: but if wee esteeme our vpright dealing better, let vs keepe it, wee must not require them both. Example in Christ, hee was crost in all his doinges: hee went with a full mind to conuert his Countrmen, and they woudl haue throwne him down an hill: he would haue preached to the Gargazites, and they prayed him to depart: hee spake greatlie to diseredite the Pharises, and they preuailed with the people against him: he bett all his preaching against Traditions, but in the Apostles times they increased ten for one, they preferred Barabas before him, and to fil vp the measure, the iust man perisheth in his righteousnes: but what reason is there of this? that it may appeare Gods seruants are no mercenaryes

His halfe penie
and lessis tooe

cenaries, they bee not godly with such and such con-
ditions, they say not, let iustice rather bee lost, then
I die as the heathen. A second reason is in respect of the
thing it selfe. *Augustine* maruaileth why they call not
life a disease : for men speaking of a disease will say hee
is in an Apoplexe, surely hee wll die of it, when indeed
hee may escape : but of life wee may surely say, hee hath
the sickenes of life therefore hee shall die, wee die of
the corruption of humors, and as there are two bodies
publike and priuate: so two humors, and two corrupti-
ons of them, and is it not all one for one to die by the
corruption of the publike humors, lawes and customs,
as of our owne ? Nay better, wee being whole in bodie
and soule. In taking vpon vs to be Christians, wee bind
our selues to die: since the fall of Adam no man passeth
to Paradise but by the burning Seraphins, no man to
the land of Canaan but by the burthen of him, and the
waters of *Marah*: no man to *Ierusalem* but by the valley
of weeping: no man to the happie city, but by the wa-
ters of *Babel*: the tenur whereby wee hold heauen, is
the croffe, that was the indenture betwixt Christ and
his Father, that hee should not enter into heauen, but
that hee must first suffer, 2. Timoth, 2. all that will liue
godly must suffer : and *Ambrose* turneth the propositi-
on : hee that suffereth no persecution doth not liue
godlie : and there is a reason. It is so that sometime the
iust man perisheth in his iustice, and this is well that hee
dieth in his iustice : for diuerfe (as *Gedeon*) haue beene
first spoiled of their iustice, and then perished. That is
the case of many now a daies, perish they may, but in
their righteousness they cannot. It is said of *Enoch*, he
was translated that his mind might not be tainted with
the sinnes of those times. If a man see in an orcharde
apples of all kindes, and the husbandman gather one
kinde and not the rest, a foolish man will maruaile at it:
but the husbandman knoweth what hee doth : if wee
would asforde God this equitie, to knowe when to ga-
ther

ther his fruite best: wee shoulde not thinke much that the iust are gathered. Some say, it is better that the iust man shoulde perish, rather then God his righteousnes should be condemned: for wee goe about by doing it to condemne heauen, which they withstand, hindering it so long as they liue. Wee fende our sonnes to fight for the prince of heades, wee lament but curse not the king: wee are Gods souldiers, the militant church to fight, that his iustice be not condemned, we standing by: wee haue armour giuen vs. Ephes 6. *Faith is our shield.* God hath good right to say so to vs giuing vs faith. This reason is from the excellencie of God his iustice. Let vs say with the iust man, better the worlde perish, then that iustice bee lost. If euerie haire of our heade were a life, wee ought to giue them all for this. Againe, better wee die, then many perish: by our example many may bee wonne; example is a chiefe motiue. Affliction is compared to a Wine-presse, for out of it commeth wine wherwith the hearts of diuers are so comforted, that they dare suffer the like. A child or a foole could say of a goodly cluster of grapes, it were pittie it should be put into the presse, but he that knoweth how it woulde else come to nought within a fewe dayes, will cast it in into the presse: if it had not beeene so, wee had wanted the wine wee now haue. Seeing also they were men of such imperficions as wee are, wee may bee encouraged to doe the like: God saith hee will haue vs shine as lightes, whose propertie it is, to serue others, and to consume it selfe. At last *Ucal* shall bee ioyned to *Ithiel*, then shall euery one that suffered wrong, haue a writte of error, and they that handled good men ill, shall say, we fooles counted his life madnes, and shall haue such grieve, as no man of neuer so great stomacke would wish his enemie more: and the iust shall haue blessednes for euermore. Who woulde not change this vanitie for it? who woulde bee so mad as for life to loose the cause of life? And looke, howe many

The Lacedemonian faide
of his shield
to his souldier
*Aut hanc aut
super hanc.*
Ruit mundus
potius quam
non fiat iusti-
cia.
*Aut tu aut
multi morien-
tur.*

The Croffe
how needful.
*De hoc liquore
faclla futura ab-
bent.*
*Aliis ministra
meipso consummo
Iudicia erunt
post iudicium.*
*Propter vitam
perdere viuen-
do causam.*

many hereafter ſhall bee conuerted by their example: ſo many more degrees of glory ſhall they receiue in the kingdome of heauen, and this is the cauſe why ſome of the Saints would euuen liue here againe, that they might ſuffer againe, ſo little do they repente that they haue ſuffered. It is ſaide, *The wicked ſhall not liue half their daies.*

Malum natura breue, Februarie is the worſt moneth, be-
cause it is the ſhortest. But how is it then, that they
holde out their wickednes? That is a great indignitie.

A drunkarde wil continue ſo long as his lungs laſt:

an adulterer whiles his loines laſte: a glutton whilēſt
his ſkin, a contentious man as long as his purſe laſteth:

wel, if a man perish for righteouſnes, they are burnt fa-
craſes, if naturally, they are but a peace offering, part-

ly Gods, and partly nature; fo then if a man continue e-
ue for his wickednes, as *Herodias* was rewarded for that
for which ſhee ſhould haue beeene puniſhed, he is who-

ly the Digels.

6 Malice drinkes the greatest parte of her owne poi-
fon. God his children drinke of the toppe of the cup,

*Nemo impune
malus.*

but the wicked of the leſs to worke in their bowels e-
ternall griefe of conſcience: Wickednes and puni-
ſhment are both of an age, they are not burnt in the had
but in the heart. The ſinner is condemned, though

hee bee not iudged publikely, yet euery man iudgeth
him in his chamber. And if hee continue, God bri-
ngeth him vpon the ſtage, and ſheweth ſome notorious

ſigne vpon him, and ſome ſingular iudgement for fin.
If they ſhoule continue as long as *Methusalem*, yet the

yeare of their puniſhment would ſwallow vp the years
of their continuance in wickednes: Follow not ſuch

as doe euill. *Augustine* ſaieth well, good men haue not
alwaies good children, leaſt vertue ſeem hereditarie;

neither haue euill men euill children, leaſt finne ſhould
overcome all the worlde. Likewife all iuft men perish

not, ſome do, ſome doe not, leaſt wee ſhouldethinke,
there were no prouidence of God; and all the wicked

escape

*Inſolites bonis
qui non habent
tantam perficie
rantiam in bo-
no quantum
moiſis in malo.*

escape not in this life, least wee should think there were no life to come.

C H A P : 51.

Of Predestination, Perseuerance, and Presumption.

Home the Lorde hath appointed for his glory, to them hee hath also appointed meanes to attain thereto.

2 Wee must not ioye so much for that which wee haue done, as wee ought to bee carefull, what hereafter wee must doe: for many are called, but few are chosen, and many beginne glorioufly, which ende ignominiously.

Perseuerance is called Ephes. 6.18. προστασίας, 1.Cor. 16.13. We are taught to watch, and 1. Thes. 5.6. not to sleepe: wee must not bee like the foolish Virgins, this is commaunded, Marc. 13. 3. and the drowsie Apostles for want of it are reprooved, Mat. 16. 38. What could ye not watch with me one howre? The lawe saith, Euery good thing is worse then euill without it: because if men goe not with a through stitch, they haue afflicted their soules in vain, Deut. 6.7. Exod. 18.24. Godlines is a iourney, there must bee no fainting in it: and to leaue any good thing yndone euuen for a moment is contrary to perseuerance, indeed to beginne, every thing is pleasant, therefore for varieties sake many beginne, but for the crosse dealing of the worlde they soone leaue off, and all the prooict is in the end.

Deus aeternus, 3 We must be followers of God, if not in euerlasting-
ates. *Quid levitas;* aternitatis, yet in long lastingnes. What difference betweene
eternitie, and a day or two. If our reward be not least,
wife

wise for one and twentie yeares, but infinite, surely our seruice must not be by lea'e, it must not be after the manner of *Bethulia*, a composition for ffeue daies: but all the dayes of our liues. Christ sweat euen bloud. Oh hee would not giue thee ouer in hel fire, and wilt thou giue him ouer in a fire of reedes?

4 When wee see good men get new distinctions, as though they had not beeene well taught before, it is a dangerous thing. *Non perseverare* (I say) *noxium tibi*. Ezech. 33. 13. *Hauie yee suffered so many thinges in vaine,* saith Paul, Gal. 3. 4. 2. Pet. 2. 20. *Remember what it is to haue one Dineill goe out of one, and to haue seuen to come in for it.* It is a principle in the ciuill law: Commonlie in all things wee haue faire beginninges, Ministers in their first day of ordination, on those dayes wherein we receiue the Sacrament, when wee are fasting, in affliction, in sicknes, or such like godly promises and fat, but slender performance and leane. Nay some doe not onely perseuer, but they fall to worse: they will *supereff ad asay* one day, as a wretch spake: *Gloria patri, and another gendum.*

day, & filio, and the thirde, & Sp. S. but after that, sicut erat in principio, they fall to their old bias againe. This is like to *Nebuchadnezzars image*, the head is of gold, the breast of baser metall, and so nearer the ende, the worst still. The Papists call them that shrinke, worse then cloath that shrinketh but when it is wet.

5 Wee must not bee like to snailes which push out a long paire of hornes, which being touched neuer so little, in they goe againe: wee must not bee like to *Iohnathan*, that is, follow the chafe orderly vntill we come where hony is: wee must not be as *Aisa*, 2. Chron. 15. carefull to doe good till the goute take vs. 16 and the bee so wayward, that no man may speake a word to vs: wee must not bee such as can abide affliction for a while, but when skinne for skinne commeth, stande as though wee were appaled: but wee must with *Marie Magdalene*, sit at the Sepulchre, John 20. 11. Wee must

*Premium eternum eternam
requirit seruitutem.*

Iud. 7. 22.

*Christus perseverauit pro te
tu ergo pro illo.*

*A principle in
the Ciuill law.
Nihil presumatur
sufficere actum,
donec aliquid*

*Baldewinists
laid, Monacho
feruens, abba-
tis calido, Epis-
copo serido, Ar-
chiepiscopo re-
miso.*

with the Spouse. Cant. 3.4. take holde and not leave of: wee must follow the sure as the Widdow, Luke 18. wee must not give ouer no more then the Cananite, Mat. 15.22. Wee must keepe our holde as *Jacob* did in his wrestling: wee are in a course, wee must outrunne. So runne sayeth the Apostle, moderately at the first, constantly in the middest, chearefully in the end. So runne, not to haue a vaine shoute for your first start, but to attaine the crowne. Stirre vp your selues, look not back: the Lord will haue all, not so much as the tayle of the sacrifice was wanting, Leuit. 22. Wee must doe, not for a time onely, but euen our whole time. Somewhat *Agrippa* was perswaded of, but *Paule* would haue it altogether done. Some would gladly saue a small portion with *Saphyra*, but that were to become *Bethulians* terms for a time, and all hypocrites are loath to become simply and wholy, but they came with their so much, and so long: but let vs keepe on an equall tenor stil. *Isaiah* is as zealous in his 66. Chapter, as hee is in his first.

6. Wee must labour to perseuere in persecution, Mat. 10.22. and beware by the falling away of manie, Mat. 24.13. yea wee must resist euen vnto death, Heb. 12.4. So saith the Angell to the church of *Smyrna*, Apocal. 2. 10. We must keepe Gods name in our foreheads, when *Antipas* is slaine before vs: we must ride to heauen in a fierie chariot, and learne that every mans worke shall bee tried by fire. 1. Cor. 3. Vpon this Theame the Apostles spent manie of their sermons. Act. 11.23. Act. 13.43. Act. 12.22. Heb. 3.12. 2.Pet. 1.20.1. Ioh. 2. 24. The Apostle warneth vs, 1.Cor. 15.58. to bee settled, not tottering, and Colof. 1. 23. to bee irremouable, and Col. 2.7. that wee bee rooted deepe, stronglie built, and sticke closely vpon Christ, for he is the rocke: so when tempestes come, wee shall not once be moued. There bee many impediments of this perseuering: some inward, as desire of nouelties, and sticking too much to reason, which will goe no further, then shee sees likely-hooде,

Non perseuera-
re cultus est
missus, &c.

Quidam est
tans sper.

Eppicæus: 61.

Math. 7.

Vbi incipit vol-
gafieri melior,
ib's desinis esse
bonus.

hood, and the conscience of our vnworthines, whereby wee dispaire : some outward things hinder vs as world-
ly cares : oppose here Gods prouidence : the multi-
tude of backe sliders oppose the varietie of true be-
leeuers: the prosperity of the wicked: Psal. 37. Yet a little
*Non quidege-
rissed quid su-
perficit curam-
dum sed dixi/81*
while and they are gone, and never sceme againe. Wee must suffice deficisti
euer labour to growe from the greene tree of faith, to
the maine tree of faith, that is, to the full assurance of
faith.

7 There are two kinds of presuming, the one of Gods mercies, the other of our owne merites ; the one is in presuming. *Two wayes of*
carnall Protestantes, the other in bold and proude Pa-
pistes : for the first, wee know that Gods qualities bee
not separable. *Moses* saith, the Lord is readie to shew
mercie, so hee sayeth, hee will punish the transgressor.
David sung a song of two parts, not of mercy alone, or
of iudgement alone, but of mercy and iudgement to-
gether. But I maruaile how these wretches dare adde
finne to sinne, when no one sinne shall go vnpunished,
and how they dare presume of Gods mercie, vnder
many sinnes, when God hath shewed his iustice to the
dearest of his children for committing some one sinne.
The Angels that conceiuē but an opinion of pride, as
some write, though they were almost as Gods, were for
it cast downe to hell. Man, with whome the Lord was
conuersant, with whom he talked and walked, to whom
hee gaue the Lordshippe and soueraintie ouer al earthly
creatures, and with whome hee was familiar, for ea-
ting of the forbidden fruite was cast out of *Eden*. *Moses*
and *Aaron* the mirrores and miracles of the worlde,
falling into Gods displeasure, were denied to enter into
the promised Canaan. *David* whō was honoured with
the title of being a man after Gods owne heart, falling
into sinne, fell out of God his fauour. But that which is
aboue all, and ought to moue anie man, Christ himselfe
the glory and image of his Father could not escape the
most bitter cuppe which hee dranke of, though he beg-

2. Cor. 5. 21.

ged it three times at the handes of his Father, and that on his bare knees, because he became sinne for vs. And yet sinfull men, bold sinners and presumptuous sinners perswade themselues, that they shall escape the hand of God. But to leave them, and come to the other, I maruell what they can challenge by workes, seeing whatsoeuer they doe, they are still debtors, and therefore no deseruers. Let them therefore learne of their learned Doctors to know that they haue no merites but Christs mercies: and let them say with the auncient Fathers: This is our merite, that wee haue no merit.

C H A P. 52.

*Of Prosperity, and Aduersity, and of Griefe, and
of the Temptations incident to it.*

Od by the multitude of his benefites warneth vs, and is preparing vs for some troubles and temptations to come, for surely hee putteth not on the armour, but he will also prouide for vs the battell.

2 Now it is no great thing to fauour the Gospel, because it is in fauour: but to embrace it in trouble, is of true loue, which we may trie, if being in prosperity wee can feele the misery of others: for if wee can reioyce in the prosperity of the Church, though wee be in misery, if wee can bee moued and grieued with the miserie of the church, though wee bee in prosperity, this sheweth that our hearts are vpright, and that true zeale remaineth in them.

3 In prosperity, if wee vse our goods to our own ease, and waxe careles, that is vnbelief: but if we give God glory, and waxe more carefull, this is an argument of true faith. Let vs then striue against infidelitie both in prosperitie

prosperity and aduersity, and trie our faith by these meanes: for if God work in vs humilitie, in the abundance of his mercy, it is a signe of our faith: if in wantes wee bee disquieted, it argueth infidelity: but if wee stay our selues vpon God, it is faith.

4 They that continue safe in prosperitie, by Gods grace shall perseuerē in aduersity: but I dare not warrāt them safe in prosperity, who haue beene safe in aduersitie.

5 The more prosperitie encreaseth to Gods children, the more they feare.

6 In prosperitie it is good to vse the song of *Salomon*, and in aduersitie the lamentations of *Ieremiah*.

7 God suffereth euill men to prosper in this worlde for two causes; first, that every good man hauing in him some finnes, might for his fewe euill thinges haue here a temporall punishment: and every euill man ha-
ving some good thinges, might be rewarded with temporall benefites. Secondlie, God often chastiseth his, & suffereth the wicked, that it might bee seene that good men serue not God for the thinges of this worlde, as Sathan reckoned by his account with *Job*, as also for that the Lorde maketh not his books cleare in this life, but reserueth the full and finall accounte vnto the last day of iudgement, wherein every thing shalbe fully recompenced, whether it bee good or euill.

Why sometimes
the euill
prosper more
then doe the
godly.
Note.

8 Wee must not maruell at wicked mens successe, it is no new thing. *Job* saw it, and *Daniel* especially, Psal. 73. *Zachar. 3.* the followers of *Iehosua* the High Priest are monstrous persons. *Paul* doth expound it well, calling them a gazing stocke. And though God say, hurt not mine annointed, yet are they harmed: *Elias* for speaking against *Ahab*, and *John Baptist* for telling of *Herod*. If *Paul* speake against the idoll of *Diana*, he is a seditiōus fellow. It was something no doubt, that made *Moses* loath to goe to *Pharao*, when God sent him. To consider the troubles of the godly, it were inough to make

The wicked
sometimes
prosper.

Ieremiah make newe bookes of *Lamentations*, to make *David* sit him downe by the riuers of *Babell*: for the tower of *Babell* is higher then the hill of *Syon*. Poore little *Isaac* must goe to slaughter while *Ismaell* sittes at home: good *Jacob* must bee set to keepe sheepe,whiles my Lorde *Esau* rides on hunting. If you looke for *Joseph*,you shall finde him in prison, *Daniel* in the Lyons den: and so it is true of all for the most parte, yet I know it shall bee well with them that serue God.

Of griefe and the temptati- 9. If wee waste our strength, and spende our prayers, and are not aunswered , wee suffer then[some griefe in withstanding a secret sollicitation to mistrust. Griefe would faine haue ease, whereof it is, that it laboureth alwaiies to lay it selfe open, and to moue pittie, it feareth nothing more then to bee hidden. And for this cause

nature hath giuen more helpe to bewray this affection then any other , as heauines of the countenance,hanging of the foreheade, mouing of the eyes,sighes and grones. It teacheth eloquence, and maketh vs to change our speeches, and so wee learne to amplifie the causes of our woe . Hereof it commeth why falling vppon the obie^ct of griefe , wee are loath to departe from speaking of it, wee double our speeches on that Theme . Wee knowe the matter of *Ezechias* griefe, forced his tongue to touch it twise. *The tongue, the tongue shall praise thee, &c*, When Christ spake wordes of doctrine and exhortation to *Ierusalem*,once to name it was inough, but when hee spake in an argument of griefe, then hee must needs say, *Ierusalem, Ierusalem*. Doe wee not see how *David* in his heauines dwelt vpon the name of *Absolon*, *Habacuk*, cap. 2. hee strikes twise on one string, and speakes not onely to shew his minde, but to satissifie his griefe.

10 This griefe in it selfe it is indifferent, in vs good or bad, according to the cause of it. If God would not haue vs grieue at all,why did hee not frame our hearts of brasie,or why were wee not hewed out of marble? In
deed

deede to bee sorrowfull, where wee should not, or to laugh where wee should weepe, this beseemes not wise men, much lesse Christian men to doe. Simplie to be grieued is not reproueable, but to bee grieued out of time, measure or place is fault-worthy. When the light of the world beganne to bee darkened by eclipse, when the life of the world beganne to goe to the shadowe of death, women somewhat well affected, followed him bewailing him. But Christ told them, these teares wasted on him, might bee better spent on themselues. For (saith he) the time will come, when mothers shal think them most happie that are no mothers, and in this case teares shalbe the onely vent to ease your heartes, keepe the therfore against those daies. So that griefe in some sort is sweet and allowable in the sight of God. Now that wee may discerne the better betweene sorrowes, let vs note there is a griefe of passion, and a griefe of compassion, the first wee sustaine in our selues, either vpon some euill present, or vpon some good thing absent, the other workes in vs vpon the estate of others, when wee shall see the sword of the prophane sheathed in the bowels of our owne brethren, who can make a doubt, that a good man might say with the Apostle, Rom.9.

I speake the truth, my conscience bearing me witness in the holy Ghost, that I haue great heauiness, and continuall sorrowe. And if for others, shall wee not much more be grieued for things in their owne persons? Yes, for bee it, that a man were free from the griefe of indignation, wherewith *David* so laboured; be it that a man were free from the griefe of emulation, wherewith he also was tried; be it that a man were free from the griefe of contrition, wherewith even *David* was exercised; be it I say, that a man were free from all these, yet from the griefe of a longing expectation in their prayers, how free or vnfree rather Gods children are, their sighes & sobs do shew. Wee crye for aid, wee seeke for helpe, and yet it is deferred, this is a great griefe, and this is an holy griefe.

Griefe of passion and of compassion.

Griefe of indignation.

Griefe of emulation.

Griefe of contrition.

Griefe of a longing expectation in prayers.

But marke how in our best affections, Sathan takes occasion by these things(most good)to draw vs to things most euill.

11 In suffering griefe we shall be prouoked to mistrust God, and therefore not in vaine was it spoken by our Sauiour Christ, to arme them against the griefe of his departure, *Pray that yee fall not into temptation.* Surely whatsoeuer our estate be here, Sathan will not leauue vs without some solicitation to sinnes. Art thou in prosperitie, say not in thy heart, there is no God : The *Phe-nix* of the world by wealth became a wanton . Is the worl'd in an vproare, the Deuill if he can,will keepe thee without al feare. And of this *Salmianus* an ancient Father complaineth, saying . It is a doleful thing to see, how honorable men of gray haires, were wholy in time of publicke calamities giuen ouer to securitie , and that when destruction was imminent, whē as much as al their lives were worth, did hang on one single thred. Nay he goeth further. Mens iniquities grew vp with the punishment of iniquitie, as if their sinne should feed still the punishment of sin, so many of them did die dallying, because they dallied with destruction. But if we cannot come to this stupiditie, not to be moued at all, our case must be thought the happier, yet are we not freed from as great a temptation as the former , for euen this leadeth vs along to another triall, and that is a temptation to distrust, if our sighes & grones, haue not successe in things praied for.

12 There is no kind of griefe voide of some speciall prouocation to euill . The griefe, which is least daungerous, is the griefe of compassion , for we cannot bee too much touched with the miseries of our brethren, and yet this griefe makes vs spare oftentimes where we should strike : but the griefe of our owne sufferings is farre more full of griefe. How many the griefe of indignation hath cast away , the Histories shew by whole millions. The griefe of emulation, marke how it grieues

the godly. *David* saw the wicked hauing their children dauncing before their faces, and this chastised him euerie morning, and see the downfal, wherunto it brought him, to say, *I haue in vaine washed my hands in innocencie.* Griefe of contrition is coanted a godly griefe, euen by Paules owne testimonie, but into what extremities this godly griefe doth bring many, the number of afflicted consciences can shewe and speake to the world. Nay the holiest griefe, the griefe of deuotion and longing, for heauenly things is not free from temptation, as we may see in *Habacukke*, who seeing the delay of his pray-
ers concludeth, *Thou wilt not heare.* This suggestion though it bee once and againe repelled, yet the mind will grudge againe; though wee haue once controlled
~~and~~ given a checke to such a sinne, yet must wee not thinke to be quiet, but still Sathan is at the elbow with the same argument. With our conquest of corruption we must not hold our selues contented: and though we giue one repulse, wee may receiue a double foyle for it. But in this case, a godly conscience dealing in a godly cause with his God, may thinke if I were an Idolater, the Lord might say, *Goe to thy Gods in whome thou hast trusted, see if they will helpe thee,* for thou hast refused me, and cast me behinde thy backe. If I were a murthe-
rer, the Lord might say, *thy handes are full of bloud,* and thy sacrifice is an abomination vnto vs. If I were a blasphemter, the Lord might say, what hast thou to doe to call vpon me, and to take my name in thy mouth, thou hast polluted my name, how should I take pleasure in thy praier? But when we see we simply protesting, as did *Ezechiah*; *Remember Lord, how I haue walked before thee in truth, and with a perfect heart, and haue done that, which is good in thy sight,* and yet cannot bee heard, what a prouocation to temptation is this? For wee would thinke, if God will heare any, he would heare the godly, if euer he will heare, that hee would heare after long praying; if in any thing, when we complaine of violence and

and miserie. But to crie, and a good man to crie, and to crie long, and to crie in extremitie, and yet no hearing, this is grieuous. From this griefe growes another temptation. If I haue prayed so long, and cannot be heard, what bootteth it me to pray? I will spare the labour, rather then labour without hope and helpe.

13 To be left when wee please our selues & take our pleasure in sinne, were a thing more easie; but when we shall begge on our bare knees, when the sorrow of sinne shall make our cheeks full of teares, when we shall wrinkle our faces with weeping, and our throates shal grow hoarse with crying, and then be as forlorne and forsaken, is not this a sore assault? what then in such a temptation may we doe? We must ouercome griefe with patience, and eate out and burne out this temptation by faith, and purge distrust in Gods promises by perseuerance in praier. Griefe naturally is heauie, and lies as lead at the heart, and consequently presseth vs downeward, so that, if faith and praier can keepe the heart, the hands, the voice, the eyes vpward, it is apparent, that patience surmounteth griefe, and faith hath outrunne temptation. If despaire did possesse the heart, the verie naming of God would be grieuous, yea though it were vttered by another. When then we cannot onely heare God named, but name him and call vpon his name by praier, it shewes we are yet children of hope hanging at the brest. As for the word, wherewith Gods children and euen some of the Prophets, haue seemed foolishly to charge God, wee must know, that they be voide of passion not of perswasion, which thing is the more diligently to bee marked to abate the rigour of our censures, which we oft giue out vpon afflicted consciences. If a man shall lie downe in his bed, commanding himselfe into the hands of God by praier, shall any man doubt, but his estate is of the Lord, and his safetie from God himselfe? yet it falleth out, that the same man is striken with such feares in his dreame, that hee giues out

Note.

Note.

out desperate speeches as a man forsaken of God, will yee deeme that man rather by that suddaine motion befalling him in his dreame, then by that continuall course, which he kept being awake? If you your selues would not bee iudged in that case, jadge not others in the like case, least it bee measured to you, as you haue measured to others.

CHAP. 53.

Of Prosperitie.

*O*sophes example in drinking wine, is not an example of excesse, wherein we commonly offend at this day, for that is condemned and iudgements are prepared for it. And want and such like too much austeritie is not commended, for why then shoulde there be such diuers tastes in meates? And wine was giuen not onely to quench the thirst, but also to make the heart of men glad: for which purpose all the other creatures serue also, and therefore the children of Israell were commaunded to eat and bee merrie before the Lord. The same may bee gathered out of the third of John, where Christ albeit they had well drunke at the marriage, yet chaunged the water into wine, which he would not haue done, if so austere order should haue beeene obserued. Although then wee may not paumper vp our bodies, yet may we haue a due care of the same, and so distinguisheing our libertie to abound and likewise to want, for if we can be content with the want of things, it is a signe we should wel vse them, if we had them, as in pouertie, nakednesse, losse of friends, Againe if we vse aboundinge of things well, it is like we shold also well beare the want of them, as a rich man to come to pouertie. Let vs therefore learne diligently to search our

Act. 24.17.

Austeritie

John. 3.

Sobrietie.

Colos. 2.

our hearts, how we beare things present which wee often let passe: and contrariwise in pouertie, imagine what we would doe if wee were rich, and seeke not to beare Pouertie well. Also being in quietnesse, wee imagine what wee would doe in affliction, not seeking to deale well in the present estate.

2 *Joseph* had alreadie forgiuen his brethren, as appeareth in that hee wept for them, gaue them money, and curteously talked with them, and gaue them entertainment, yet dealt hee roundly with them in trying out their repentance, because hee had attained to great wisedome, which herein hee vfed, and also had a louing and pure affection; and therefore this is not an example to be followed of vs. First, because wee are inferiour to him, both in wisedome and of affection. Secondly, he sustained the person of a Magistrate, & euerie one must keepe himselfe within the bounds of his calling. *Joseph* did beare the person of Christ in all this, where we learne, that although the Lord do iustly afflict vs, yet we may be sure our sinnes are alreadie forgiuen vs; as *Joseph* dealt with his brethren.

3. Peace sometime is taken for a prosperous and quiet state in this life, as goe yee in peace? Sometime for quietnesse of conscience, but here it is taken for them both and riseth wholly of the feeling of Gods mercies, wee ought then to walke in the course of godlinesse, without feare: and to assure our selues of the preseruation of this our state: all our happiness then is in Christes mercies, and it should be our chiese care continually to come to the feeling of them. But because peace cannot be without the feeling of Gods mercies, and his mercies without the feeling of our miseries, therfore none shall haue euer peace of conscience, or quietnesse and joy of those things which he possesseth, except he hath first beeene touched with the feeling of his miseries. The worldly rich men then haue not this peace, for they know they are but usurpers, because they be not lively members

Peace and
prosperite.

members of Christ, who was of his Father made heire of all things. Againe the godly though they be in great want, yet haue all things because they haue the peace and quietnesse of their conscience, they doe then preposterously, which first lay vp for them and their chil-dren the riches of this world, and doe not seeke the kingdom of heauen. The word saluation ought to make a difference betweene vs and the Heathen, which say, health and peace is all with them, but let vs be content with that which the Apostle vsed, and neither followe the Heathen, nor inuent courtly tearmes of our selues.

4 God is debtor to none, and therefore sheweth mercie vpon whom he wil, against the Papists which say that the Lord predestinateth euerie one according to the foreknowledge of his works. If the Lord shew lesser mercies to vs then to others, we haue no cause to complain, because he is no debtor: so we must not enuie the that haue greater giftes, for if wee haue any, it is more then due, or then we haue deserued: and this will teach vs to be contented with that wee haue had. Let vs then looke vpon that we haue, and give God thankes for it, and know that if we shold haue more, hee would give more: yea if we consider, that they that haue much, must make the greater accompt, and that we are vnfit to doe so, we will thanke God that we haue no more then we haue. *Jacob* willeth his Sonnes, that they shuld not mea-sure the grace of God by outward signes, for albeit it be a punishment to loose them: yet wee shall neuer rest soundly in God, vnable wee can learne to leave them. Secondly, that they should looke for the performance of Gods promise quickly, but in the Lords time. Wher-by wee learne to looke safely for whatsoeuer is promis-ed in the word, as that we bee heires of the world, though we be afflicted in it. Againe, hee giueth that which he neuer possessed, for he had but onely a bury-ing place there, and yet this portion fell to them Ios. 4.

*I die but God
shall be with
you.*

We

We learne then to striue to bee stronge in the faith, as
the Fathers were.

Prosperitie.

Faith.

Prophecyng.

5 In this did the faith of *Jacob* and *Joseph* notably appeare, that they neither forgot the promised land; nor thought worse of it for all the Prosperitie, which they had in Egypt, nor the paines which they suffered in Canaan. Where note that both Prosperitie and aduersitie draw vs nearer to God, if wee haue once receiued the spirit of God, but without that in their owne nature, they are forcible to drawe vs away from God: as may be seene in the Israelites, who for all their troubles in Egypt, could not be brought to the Lord: let vs learn then to glorifie God in our owne present estate, and to vse that well: and then shall we bee prepared to beare well whatsoeuer commeth. *Jacob* at his death giueth his Sonnes that which hee himselfe had neuer the possession of, which declared his faith grounded on the word, for he faid thus. Thus must we belieue when we haue the word though it seeme ridiculous, but wee must not belieue without the word.

CHAP. 54.

Of Prophecie and Preaching.

THe office of a Prophet is not onely to foretell things, although many did so; (the grosse vnderstanding wherof hath put downe our prophecies) but also to teach to pray, and plainly to interpret with a fit application to the people, by the reuelation of the spirit. 1. Cor. 2. 4. Gen. 18. & 19. Numb. 11. Deut. 18. 1. Sam. 12. This reuelation commeth sometimes by meanes, sometimes extraordinarilly, but alwaies spiritually: for this difference is betweene prophecyng & teaching, that a man may teach that

that he hath learned in the Scholes, but the other hath
a further reuelation of the spirit: to applie the word to
times and persons fitly, that every one may haue his *Reuelation*.
portion *Reuelation* is ordinarie or extraordinarie: or-
dinarie when he spiritually speaketh of the word, as the
word of God, with power diuiding it a right (as the
Apostle Paul saith:) *If any be spirituall, let him understand
what I say*: Extraordinarie, when by some reuelation of
Gods spirit, he can note the time, or manner, or place
of Gods threatnungs pronounced in his word. As the
Apostle saith: If any be spirituall let him consider what
I say, and the Lord give them vnderstanding: Yet this
is not to bring in the reuelations of the Family of loue,
or any other heretickes, which dreame of such things
as are not in, and according to the word.

2 To receiue a Prophet in the name of a Prophet, is
effectually to profit by their doctrine. And as all things
are written for our learning: so are all gifts which God
bestoweth vpon others.

3 As they that receiue a Prophet in the name of a
Prophet, shall receiue a Prophets reward: so hee that is
receiued in the name of a Prophet, must performe the
dutie of a Prophet.

4 It is one thing to speake daily by meditation, and
to beate vpon the conscience as a Pastor, and another
thing to set downe a thing with iudgement and deepe
studie, as a Doctor must doe.

5 There are three kinds of false Prophets. The first
teacheth false doctrine: The second teacheth true doc-
trine, but applieth it falsely: The third teacheth and ap-
plie well, but liue ill.

6 It is good to Preach according to the state of a
mans owne conscience, vnlesse wisdome require a con-
sideration to be had of the time, person, and place.

7 Pastors were not able to deuour their great paines
to the people, vnlesse they should consider what paines
Christ deuoured for them: and that their paines may
be

be the more profitable, as the Pastor or preacher should pray for the people: So in like sort the people should pray for the Preacher.

8 We care not though the Lord accuse or condemne never so much, so he doth it in another court & touch vs not. So long as *Ieremie* prophecied against Edom, against Moab, against Ammon, or against mount Seir, so long presently after the threatnings, the people would goe to the Church, and they were willing enough to heare the burthens of the Lord, so long as it concerned not Iudah and Ierusalem: but when hee came to the burthen of Iudah and Ierusalem, then they say the Lord hath not sent thee, thou art taught to speake euill, &c. Wherefore we must bring our selues to this, to bee as glad to heare, and with as great patience the action of the Lord commenced against vs, as against any other. And we may note it as a fault and marke of false Prophets, to prophecie against other Countries, and to bee full of general tearmes, but to come to particulars, that they were loth to speake, and others were loth to heare. Being at Samaria, they spake against Ierusalem: and being at Ierusalem they spake against Samaria: beeing at Bethell they prophecie against Gilgall: and when they are at Gilgall they speake against Bethell. At Dan against Sheba, at Sheba against Dan. This is a sinne of false Prophets, the true Prophets doe not so.

Prophecyng.

9 The honour of a Prophet is not from the breast of his Mother, it is not so materiall, who was his Father as who was his teacher. In whome chiefly is to be considered, what the Prophet speaketh and how. The Prophets did sometimes threaten, sometimes promise, sometimes comfort, sometimes reprove, but this they did rather as teachers then Prophets, as whose proper function specially was in speaking of future things, wee doe not so much imbrace good thinges, as wonder at strange thinges. The Prophets speake that by inspiration, which they knewe by reuelation, God disposing both

both their words and writings, so that al that they speake and wrote, they did but as instruments from God; so great a difference is there betwixt our speeches and theirs. Though we conceiue exquisitely, how long are we before we can speake? And when we haue meditated wel, do not our tongues falter in our mouthes? Though our tongues vtter most the puritie of knowledge, when we vtter the wisedome of God; yet when herein wee ad much indeuour, how sore we grieue our hearers, sometimes by obscuritie, sometime by vnsauerie, and sometimes by vnseemely speeches? Yet in the knowledge of things spoken, behold a greater difference. Knowledge is either discretiue or intuitiue. 1. Whatsoeuer we haue, we haue it either by help of reason in syse of the means, & this is discretiue or discussiue: or els we receiue it immediatly from God, & that is intuitiue. In things of art or reason be they Prophets, be they Apostles, be they Evangelists, or be they Pastors, they be deceiuied. Was not Moses counsellel by his Father in law *Iethro*? Was not Peter conuicted of errore by *Pau*? Was not some of the Prophets conuicted by *Jeremiah* and *Ezechiel*? But how then are the booke of the Prophets so generally allow-ed? Answere is, that the Prophets were exempted from all possibilite of errore in those things, which they receiued intuitiuely by diuine reuelation, indeed they must bee voide of errore, because God teaching them immediatly euerie word and writing is voide of errore. But how shall we know, that these their booke were of such diuine reuelation, and deliuered from God himself? Wee must know, that the certaine knowledge hereof to the Prophets was one, and to the hearers was another. The Prophets by vision most certain-ly knew, that the things they deliuered were from God. The knowledge & certaintie of these things were con-
Prophecies
firmed to the hearers by miracle, and Oracle; by mira-
cle the persons of the Prophets were authorized (for
without doing of miracles, they were accompted of as

Knowledge
discretiue and
intuitiue.

Prophecies
tried.

the Sonnes of the Prophets not as Prophets,) by Oracle their books were tried by offering them to the view of other of the Prophets, and of the Priests, who asking counsell of God for the warrant of them, were answered by Oracle from God.

10 Another scruple is yet to bee answered, whether the Prophets did speake these things beeing in themselves, or as rapt out of themselues. True it is, the Heathen Prophets did speake things to others onely, the Prophets of God did otherwise, as they that were themselves rauished & affected with the things giuen out to others. The promises of God by them deliuered, were as honie in their owne mouthes, so sweetly were they moued with them: the threatnings denounced abroad, left a sharpe sting in their own bowels, and made themselves to tremble; the word of obedience taught to others, bound them as straightly: as if others had beeene the teachers of that word, and they to be taught by it. Seeing then this is the certaintie and dignitie of the writings of the Prophets, is it not straunge that the Prophets, at whose doores and thresholds, stood Princes and Gouernours in times past to aske councell, should now of euerie meane person bee eithir wholly contemned, or retchlesly receiued, when they are read or interpreted? Though the greater thing is to doe, yet the first thing is to learne. For as hearing without doing addeth to our confusion, so doing without knowledge, is neither acceptable to God, nor profitable for vs. Let vs not therefore heare onely or heare vanitie, let vs not heare the Preachers as wee heare minstrels, least that when we shoulde bee olde men in knowledge, and children in malice, we become old men in malice, and remaine as children in vnderstanding.

11 It is a greater thing in a Pastor to deale wisely and comfortably, with an afflicted conscience, and soundly and discreetly to meet with an heretike, then to preach publikely and learnedly.

A note be-
tweene the
true and false
Prophets.

12 Hee said to some dwelling in a place where the word was preached : Oh consider it is the easiest thing to heare, it is the painefullest thing to preach the Gospell. The sittynge of one hower, receiueth a fruit vnto immortalitie: for howsoeuer men thinke the Ministers of God to speake euen whatsoeuer commeth into their mouthes : it is not so , they speake that which many yeares they haue studied for, earnestly they haue praied for, which by experiance they haue bought, and by a painefull life dearely paied for . If a Prince should giue out by portion a mint of money for the fetching, who would spare to goe ? The Lord offereth the mint of his mercie, to be diuided to them that will but heare, and belieue it, and no man almost regardeth it.

13 We must not so presse the Law, that we supprese the Gospell in mens consciences.

14 All applications of doctrine must be referred to one of these heads.

- 1 To teach and establish true opinions.
- 2 Or to confute false opinions.
- 3 Or to corre& euill manners.
- 4 Or to frame good manners .
- 5 Or to comfort withall.

The first fower are set downe in this text: *The whole Scripture is given by inspiration of God and is profitable. First to Teach. Second, to Consuine. Third, to Correct. Fourth to Instruct in righteousnesse, &c. 2 Tim. 3. 16.* The fift and last in this text . What so euer things are written aforetime, are written for our learning, that wee through Patience , and the fift Comfort of the Scriptures might haue hope, Rom. 15.4 These things are profitable saith the Apostle to Timotheo. And these things are written for our learning, saith the same Apostle to the Church of the Romaines, therfore by these things wee must onely profit and onely learne by these , for as application is a concluding of one thing out of another , so these are the fife heads from which all application must flow, and he that thus

speaketh, attaineth to the purpose of Saint Paul , and elsewhere he recites, as followeth.

He that prophesieth speaketh vnto men, to edifying, to exhortation and to comfort. 1. Cor. 14. 3. That is to say, applieth the vse of his doctrine to edification, exhortation, and comfort.

15. The meanes to increase our faith, is the word preached, praier, the Sacraments, and the discipline of the Church . The word crucifieth thee anew in thine heart. Prayer giueth thee a feeling of thy faith. The Sacraments confirme both thy faith , and feeling, and Discipline continueth vs in obedience both of the word and praier, and the Sacraments; and consequently is a means to continue in vs al those comforts, which by the other meanes are to be found in Christ.

16. The word of God is as a Glasse , it blushest not to tell our faults ; yet great infirmities haue beene in them, that should carrie this glasse. Moses foreseeing his cold intertaintment in the faith, saith. Exod. 4. *Mitte quem missurus.* As *Ionah* when he should haue carried the Glasse of Gods word, and of the peoples sinnes, sayled from Niniuie flat East , to Tharsis flat West. Nathan 2. Sam. 12. Though *David* was a man easie to bee spoken to, made off notwithstanding a good while , vntill the king had made the premises himselfe, hee would make no conclusion. To come to our times, some there bee, that do not only sow pillowes, but draw Curtaines, and spread Couerlets ouer mens sinnes . Others there are, that for gaine will runne apace, and yet with *Baalam* wil neither blesse nor curse. Some there are, that doe concie & are ready to bring forth, yet they cannot be deliuered. Others there are , who verie softly and easily doe their dutie , as *Elie* did to his children. 1. Sam. 2. Others there bee that speake with some courage, but keepe aloofe and in a generalitie. Lastly some ther are, who can & wil particularize duties: but when they spare some, either rich or noble, these can be very hot and vehement against those that be absent.

The word of
God must be
charged vpon
mens confis-
ences, and how
many wayes
men fail in
this,

CHAP. 55.

Of Prouidence.

Very one that leadeth a godly life, and trusteth in God his Prouidence, shall finde that in extreme daungers hee will put such thinges into their minds, whereof they doe not presently knowe the ende; yet afterwardes they shall see that it was Gods mercie towrdes them in so doing. This we may see in the parents of *Moses*, because they beleueed, and led a godly life. *Heb. 11.* This is the blessing, but the wicked shal want this good issue: for the Lord will punish their wickednesse in such case as appeareth in the time of the glorious Martyrs, who liued well before, and in their deatthes were crowned: but Apostates haue their former hypocrisies punished, and in such daunger they shall not knowe what to doe: but the godly truiting in Gods prouidence, if they haue a way to escape, shal haue their life for a pray, but if they want this way, yet they will offer themselues a sacrifice to the Lord.

2 When *Moses* and the rest of the children of Israel had receiued some good handfull of the goodnessse of God in his prouidence ouer them, they gathered theres vpon that the Lord would never faile them, nor forsake them, till he had brought them to his habitation; which should teach vs to do the like, for strengthning our faith in his goodnessse, by keeping continually as it were a beadroll of his benefites alreadie receiued of him, least by letting the olde slip out of our mindes, which should make vs thankfull, we never receiue the newe, whereof we are so carefull.

3 As the roote of all sinne is in our soule, so the begining of all diseases is in our bodies. And as there is no

finne which we shold not fall into if the Lord leue vs, so is there no disease which shold not come vpon vs, vnlesse he preserue vs. For when his prouidence wath cheth not ouer vs, wee are readie to fall into all miserie. It is not in our selues to keepe our good name from euill reports, our mindes from disquietnesse, our estate from pouertie &c. This if it were beleued and felt, it would both make vs thankfull and continue in prayer, not onely in the want of such things we desire, but also in the abundance of those wee enjoy: for man liueth not by bread onely, neither is it care can make vs rich, nor our owne deuiles bring quietnesse to our mindes: but it is the Lord, who in his prouidence worketh all in all, which must alwayes be acknowledged of vs, to the end we may make vse of all things in any estate, to the glorie of his name, and the good of our brethren.

4 We may trie our faith in Gods prouidence by this, as we vse the meanes to come to earthly things, so for this we must vse the worde and prayer. *Psal. 119. part, 22.* If then we esteeme not of the worde, and find comfort in prayer *Psal. 32.* wee can neuer esteeme of his prouidence, wee can neuer say in truth, God giueth vs all things.

5 The Lord oftentimes in his wise prouidence helpeth the wicked and such as are vnworthie, and in steade of punishments which they do deserue, he sendeth blessings when they crie vnto him for them. From which we may gather, that if he heare the wicked, much more will he graunt the desire of such as feare him. If he remit the vngodly, much more them that in truthe of heart serue him, for he dealeth not with vs as our deserts are, as euerie man may feele: but he doth good both to the godly and the wicked, and that to diuerte ends, to the godly to hyre them from their sinnes, to the wicked, that after he may confound them without excuse. Therefore if when the Lord forbeareth, we be touched in heart to repente, his is the worke of Gods spirit, the comfort therof will abide for everibut

if when he forbeareth, wee thinke our sinnes are leſſe, and ſo harden our hearts, then are we to feare that vetter conuision is at hand.

6 The Lord neuer forsaketh his, but in all daungers he will prouide though all meanes faile, onely let vs beleue this prouidence, and ſo will hee giue vs our hearts deſire, if it ſtand with his glorie, or elſe if wee deſire that which ſtandeth not with his glorie, yet let vs beleue that he is our father in Christ, and hee will recompence the outward want with a ſpirituall bleſſing.

7 We may read in *Exodus* 17, ver.7. that the Iſraelites through diſtrift, doubted whether God was among them, because they ſaw not ſuch viſible ſignes of Gods preſence and fauour, as they would. With the like doubt our Sauiuour Christ was tempted by the diuell. *Luke*.4. who laboured to make him doubt whether he were the Son of God, because he wanted ſome things which were needfull for this life; whereby we may leaerne to know our owne corruption, how readie we are to iudge, as the Iſraelites did, because we ſee not ſuch ordinarie helpeſ as wee and other of Gods children haue at ſome times bad: but we are to correct thiſ in our ſelues, and on the contrarie to thiſke that God is amonſt vs, and with vs, although we ſee ſome tokens of his anger. Thus doe we reaſon in religion. Is thiſ true religion, ſeeing there be ſo manie diuerſities of iudgements, ſuch little godlineſſe, it is like it is not, but rather wee are to looke for ſome other: ſo we reaſon in the common wealth. Is thiſ gouernment good, which bringeth ſo great hurlie burlies, and ſo great troublcs: ſo in mariage, when contentions and temptations doe arife, then they thiſke they were not ioyned togither by God: ſo in euerie kinde of trouble, we iudge of the preſence and prouidence of God by our outward ſenſe and feeling. Thiſ is the policie of the diuill, to cauſe men either to ſinke downe in deſpaire, or elſe to be impatiēt, and at the leaſt to murmur. But to prevent thiſ, theſe are ſome remedies following. The

first, that we looke to the worde , and when we see that religion hath alwayes had troubles, and so shall haue still, then shall wee straightwayes see that our iudgement is fleshly . Secondly , when we see that manie of Gods children in the worlde, as *Job* and others had trouble in their marriage, and yet that it was of God, then shall we learne that our iudgement is not according to the spirit; Then let vs consider that the dueell doth herein exerce pollicie to ouerthrow our mariage, and we shall be warie to auoide them . And if many haue beeene in this state, and yet the Lord hath not left them, why shoulde we yeeld to the temptation of Sathan, who would perswade vs that our case is worse. Thirdly , wee must looke to the former mercies of God , which wee haue felt. If we haue once felt them, then though we haue not alwayes the like feeling, yet we must not thinke that he hath forsaken vs , so that experience of former mercies must be our strength herein, if we haue beeene in as great daunger as now we are, and euen then he helped vs, why should we doubt ? Fourthly , wee must consider that many of Gods children are and haue beeene so, and therefore we must take heede that in our rashnesse we do not condemne them. We must not therefore iudge thus, vnsesse we will bee hurtfull to our selues, and iniurious to our brethren.

8 *Moyses* was commaunded to take the same staffe with which he stroke the red sea, and therewith to strike the stonie rocke , to giue the Israelites water to drinke, to teach them that the Lorde was as well able to bring water where it is not, as to stay the course thereof where it is. This ought they to haue considered, and then wold they not in other things haue doubted. If we will auoid the like distrust, we must remember the former workes of God , and then labour to bee guarded in the hope of euerlasting life, the resurrection of the bodie , and the forgiuenelle of sinnes, that so we may be sure he will bee good to vs still. And, as the chiefe helpe of all these, let

vs labour to be throughly perswaded of our iustification through Iesus Christ, and the rising againe to euerlasting life, which if we be surely grounded in, then shall we not doubt of Gods prouidence ; but on the contrarie, if we labor not against infidelitie in these articles of our faith, we shall never resist the vnbeleefe in Gods prouidence.

9 When the daughter of *Pharaob* went of purpose to wash her selfe, it might seeme to be fortunate, and a thing that happened by chaunce : but if wee looke into the event, wee might see the hand of God in it : and his most wise and mightie prouidence therein, for the preseruation of *Moses*, when he was cast out by great constraint of his owne mother. From whence we may learne the tender loue and most prouident care which the Lord hath ouer his Church, to defend it from daunger, and to preserue it from perill, yea, and rather then it should perish or miscarie, hee will so prouide, that the verie enemies thereof shal succour and nouish the same, as *Moses* was, who was brought vp in *Pharaobs* house : in which example wee must needes see the wondrous worke of God, as appeareth, in that *Pharaob* his daughter never doubted, nor quetioned with his sister, and gaue him a name that might continue to posterite, gaue him to his owne mother to be noured, that he might, as it were sucke religion out of her breasts, and be wained in the same, rewardeth her for her paines: wherein we see howe the Lord doth crowne the worke of his children, and their faith : for *Moses* mother had not onely the thing which she desired, but also a reward, wherein appeareth the great and exceeding mercie of the Lorde. *God is the same now as then he was, he will never faile those that trust in his mercie through Christ, and obtaine forgiuenesse of their sinnes, studie and strive continuallie to serue him, even in their hearts, and patiently, and constantly waite upon his fatherlie prouidence. But he will awytes watch ouer them for good and not for euill, and in what distresses soever they are, he will make a way out, and give comfortable deliuerance in his due time.*

CHAP. 56.

Of Praier and Meditation.

Luke.18.

T is the nature of all men, neuer to come to God wholy, till they be deſtitute of all helpe, but then they will crie to God as the Israelites did. The Israelites cried often, because of ſome miserie, and not because of ſin, and therefore were not heard: but when they ſaw their ſinne, and came vnto God, then they were heard: ſo God will come quickly though he tarie long: quickly, that is when we are fit, and doe pray with feeling: long, because of our vnfittenesſe, and our want of feeling, and continue not in wayting. Let vs obſerue this in all crosses, as if any ſicknesſe lie long vpon vs, it is because we haue not profited by it in feeling our ſinnes in humilitie of heart, in prayer to God: therefore he is long, but when we haue thus profited, then will hee come, either to take away the croſſe, or to recompence the ſame with inward comfort: and this may euerie one of Gods children claime at Gods handes, when they haue well profited by the croſſe.

2 Prayer is ſo acceptable and honourable a thing in the worship of God, that oftentimes it is taken for the whole worship of God contained in the worde, as *Gen.4.26. & 12.8. 1.Cor.1.2. 2.Tim.2.19.* And in our English tongue wee vſe this phrase of going to prayers, yea, our Sauour Christ calleth the Church a house of praier, and yet Christ knew, and we ſee, that it is a place of hearing the worde, administering the Sacraments, and uſing of Discipline. By the way let vs ſee how it commeth to paffe, that few care to heare the worde, fewer to receiuē the Sacraments, and fewelſt of all to come vnder Discipline, and yet all or the molt, shew themſelues friends to prayer,

prayer, yea the heretikes in other matters sundred from vs in this point, agree with vs. It is God his goodnesse so to ratifie the vse of prayer. Neither are we to thinke that prayer, and the worde are diuorced, but go hand in hand as in a league, *Rom. 10.15.* Hee speaketh of prayer. *Psal. 14.* of the worde. *Eccles. 4.17.* hearing prepareth vs for praying. *Psal. 95.6.* The Prophet sturreth vp the Church to prayer. *Psal. 7.* To the hearing of the worde. As it is a dutie in the people to vse both: so the minister vseth both. *1 Sam. 12.18.* *Samuel* prayeth. ver. 24. and preacheth to the people. *Act. 6.4.* The Apostles finding themselues troubled with the ordinarie ministrie of tables, ordained new officers, that they might giue themselves to cōtinuall prayer, and to the ministratiōn of the word. *1 Tim. 2.* The Apostle giueth precepts both of the worde and prayer, both to pastors and people.

3 And necessarie it is, that the worde shoulde rectifie vs before we approach to prayer, because comming vnaprepared, and in the guiltinesse of our sinne, wee cannot be heard. *Mat. 7.21.* and *15.8,9.* *Psal. 145.18.* *Psal. 34.15,16.* and *66.18.* *Iam. 1.6.* and *5.15.* *2 Tim. 2.19.* And surely this point is needfully to bee vrged in our time, wherein men are colde entertainers of the worde, and if they goe vnto Church to pray a little, they thinke them selues verie religious. Experience will proue, that ignorant and superstitious persons will much commend praier, but never call for preaching: On the contrarie, come to them that haue knowledge, and bee truly religious, and ye shall obserue that they will more willingly heare and continue in hearing, then they will pray and continue in praying. And I doe appeale to the consciences of all Gods children, who know that prayer is rather a trauell of the heart, then a labour of the lippes, whither to giue God the glorie, and to shame themselues, they must not needes confesse that they had rather heare the word two houres, then continue in serious prayer one halfe houre. And why? There be some exercises doe more strengthen

then judgement, then stirre affection, and yet in part do rouse vp affections too, as hearing, reading, and confering some other more nearly, worke vpon the affection, and yet withall enlighten the judgement also, as praying, singing, and meditating. It is easie to renue or increase knowledge by hearing. It is harde to set a worke not onely the eye, the eare, and the hande, but to trauaile with our minds also, our affections and hearts, setting all in humble frame of holie subiection in the presence of God.

4 And no maruell though our nature bee so hard to pray as thinking it a thing painfull, seeing among many exercises it is most profitable. The word maketh knowe to vs the riches of Gods loue, and strengtheneth faith: prayer feeleth the power of it, and confirmeth with feelings. The worde telleth vs that God hath a care of his people, praier proueth that God hath a care of his people. The word saith, God is mercifull: prayer findeth by practise that God is mercifull. The worde speaketh of the maiestie, power, and goodnes of God: prayer obtaineth the experience of the maiestie, power, and goodnesse of God. If a man commeth by knowledge, faith, and comforts by hearing, it is rather an infusion from God into man, then an action proceeding from a man to God: but if wee taste of the power of these things by prayer, as there is an infusion from G O D as the authour, so there is an action from man as the agent and instrument. This gift of prayer is also a nurse of repentance, because our prayers looke with bloudie checkes, as readie to blush, when with guiltie consciences we come before the Lord. If we should haue a sute to a prince, wee would bee loath hee should haue a iust complaint of our rebellion to lay agaynst vs, for feare of repulse or of a worse thing, we would not willingly haue our accuser stand before him, when we are futers vnto him: much more are we to feare our hypocrisie, if we presume in wilfull disobedience, to pray vnto the prince

prince of the spirits, and searcher of all mens hearts. And thinke that if we can be bold to pray in the hypocrisie of our hearts to such a God; besides that we must needes either bee abashed without comfort, or astonied without feelings, we shall find our prayers either accused, or accursed, or both.

5 Although there was but a weake faith in *Moyses*, when he prated, yea though it seemed rather to be an expostulation then a prayer. *Exod. 5.22, 23.* yet the Lorde respected his faith, and pardoned his infirmitie. *Exod. 6. 1, 2, 3, &c.* So great is the Lorde in mercie, and readie to heare those that cal vpon him though in weaknes, which may not onely serue to moue vs to pray, but also assure vs that the Lorde will heare vs.

6 If any would know a true faith then, trie it by one speciaill fruit thereof; if our faith moueth vs to prayer, it is true; and so much faith, so much prayer, which wil take away doubting: and confirme vs more in Gods goodness. Where are confuted those which say, if Gods prouidence rule ouer all, what needeth prayer? For then had *Moyses*, and the children of Israel prayed in vaine: and *David* saith, *Psal. 3.4.* The Lords care is open to our prayers. But if the promises of God, wheron our faith is grounded make vs to refraine prayer from the Lorde; it is manifest we are too secure, and carnallie minded: wee are to feare that our faith is false.

7 In that the Lorde heard *Moyses* in prayer, we may assure our selues that hee will also heare vs; for from a particular example may bee gathered a generall doctrine, as is evident by the like gathering of *Iam. 5. 14.* of the prayer of *Elijah*: so that wee shall either haue that wee couet, or else some spirituall recompence; onelie this let vs care for, that we be righteous, faithfull, and continue in prayer, and then shall we haue comfort in our selues. For reading getteth knowledge, but prayer is that, that getteth feeling, and experience.

8 Notwith-

8 Notwithstanding the Lord had promised by the mouth of *Moses*, that hee would giue deliurance to the Israelites, yet he ceaseth not (although he was surely perswaded that the Lord would performe his promise) to praie for the same, and that in most hartie and fervent affection: euen so did *Elijah*, when he praied for raine, which he knew would certaintely bee, which teacheth vs first, that Gods promises doe not make such as feare him to bee carelesse, but carefull to vse the meanes. Second, that faith will alwaies shewe it selfe in praier, and the stronger faith is, the more vehement shall be our praier. It is said, that *Moses* cried and yet he did not speake a word, so the holy woman *Hannah*, 1. Sam. 15. Praied in the verie bitterness of her spirit, yet vttered not a word, which teacheth vs that the hartie prayer, only pearceth the clouds and is heard of God, and the voice is no further heard, then the vehemensie of the spirit dooth cause it. For as the bullet out of the Gunne, or an arrow out of a bow, so out of the abundance of our heart must our priayers proceed. Therefore the voice may be vsed in priuate priayers, to stirre vp the affections, and to keepe the mind from wandring, and in publike priayers, because God wil be gloried in soule and bodie, and that others may bee edified; but both publickly and priuately, it is the heart onely that is accepted.

9 The refuge of *Moses* was by praier to flie vnto the Lord, and this is the maner and dealing of all the deare children of God, not to keepe close their griefes within themselves, but by praier to make it knowne vnto their God, that in him they may find helpe. If we then, when griefe oppresseth vs, can pray vnto the Lord and make known our requests vnto him, we may haue hope, that in his good time he will deliuere vs: but if our griefe doe so trouble vs, that it causeth vs to fret so, that wee can seeke no helpe for it, or else do in our owne strength fight against it, there is small hope of our deliurance.

15 *Moses*

10 Moses praicd sometime verie vnperfectly, and yet then the Lord heard him, which teacheth vs that the Lord doth greatly like of praier, yea though it be after a stuttering manner as Hannah praied in the Temple, or Note, if it bee but a chattering, as Ezechia praied in his sicke-nesse: yet if it bee in the bitterness of the soule, and in the vprightnesse of the heart, the Lord dooth like of it verie well. It is not the fine words, nor the well framed sentences that he delighteth in; he is then well pleased with our praiers, when in the vprightnesse of our heart we offer then vp vnto him, and when the spirit by wor-king vnspeakable grones in our hearts, doth make our requests knowne vnto God. Onely let vs looke for the perfection of our praiers in Christ, let vs still rebuke our selues, and stirre vp our harts to gather confidence, that wee may come more cheerfully vnto praiers as Danid did, saying: Why art thou so heauie O my soule? And then may we bee sure that such praiers are verie well pleasing in his sight. And here there appeareth a speci-
all difference, betweene the vnbelineuing Israelites and the faith of Moses, they looked on the drie earth and vnto Moses, where they could haue small hope of redresse, but they forgot the Lord: therefore they mur-mured when they shold haue praied. Contrariwise, Moses forgot them, and so escaped murmuring, hee loo-
ked vnto the Lord and so fell to praier. This is a cer-taine of true faith, when at the first time that trouble Note.
doth oppresse vs, we can yet powre out our complaints into the Lords bosome, and by praier looke for helpe from aboue. And although wee can find no fruit of our praiers, yea though we thinke that our prayers be tur ned into sinne, yet if we can continue in praier and bee diligent therein, if wee can euer then also heare the word, when wee can receiue no comfort thereby, yea though it euer rebuke vs and seeme to make our con-demnation knowne vnto vs, if we can abide our selues to be touched and continue our care to heare the word still,

still, if we can doe these things, it is a notable token of true faith, and the great worke of Gods good spirit doth shew it selfe herein; yea and that more lively then when a man hath comfortable feeling.

11 It is a speciall fauour of the Lord, when hee giueth such ministers or Magistrates as will pray for the people; for so they may see, that he wil not punish them as he ought, but yet forbeareth them. We see in Psal. 106. That by the praier of *Moses* and *Phinehas*, the Lords wrath was stayed, and *Samuel* praied for the people. Therefore ministers and Magistrates, ought to labour euен by praying, and doing good for the people, that euен for their sakes the Lord may spare them, though they haue deserued to bee punished. Contrariwise, it is a signe of Gods wrath, when he withdraweth the hearts of ministers and Magistrates from the people, and that they can not doe them good.

12 The lifting vp of the hands, is taken sometimes for praier it selfe, the signe for the thing it selfe: so the speach is vsed, Psal. 141. 2. *Let the lifting up of my hands be as an Euening sacrifice.* And in 1. Tim. 2. 6. *I will that men lift up pure hands in euerie place:* Where wee see that the truth of the things is ioyned neerely with the signe. For if a man haue not an heart, his lifting vp of hands is nothing; but if the hart be thoroughly mooued, then also will the eye be lifted vp: yet we doe lift vp our eyes, that our hearts thereby may be the better lifted vp: and our eye doth not wander, nor our care dooth hearken after other things, but our hearts haue first wan-dered. When *Moses* preuailed with the Lord by praier, then did he also preuaile against his enemies. S. *James* faith, *The praier of a righteous man preuaileth much, if it be fervent:* So that if hee be not a righteous man that pray-eth, or if the righteous mans praiers are not fervent, it will not preuaile. As Saint *James* therefore gathereth a generall of a particular, so may we gather, that if we be frequent in praier then we shall preuaile: but if we be not fervent,

feruent, wee can haue no hape. And that is the cause that in our matters we bring not our purpose to passe, because we are cold in praier, or trust too much to our owne wisedome or such like. Therefore in what matter so euer we hane in hand, if we doe first seeke to God by praier in ferenctie as did the men of God herein, then shall we preuaile as well as euer they did.

13 Those things which we heare and read, are other mens, vntill by applying them to our selues by Medita-
tion they be made ours.

14 As reading, hearing, and conferring of the word, doe more encrease knowledge then feeling : So pray-
ing, singing and meditating, doe more encrease feeling
then knowledge.

15 The Lord appeareth to *Jacob* in a vision by night. *Verse. 2.*
This sheweth that the Lord neuer leaueth them that
trust in him; but continually strengthneth them, and
graunteh their request; yea euen then when all helpe
feemeth to be past, and in greatest affliction, for so the
Lord hath promised this promise, and redines to heare
ioyned with the commaundement: ought to mooue vs
to priae : and when we see all that haue called vpon
God, haue there petitions graunted, this ought to con-
firme our faith in praier. It is not certaine how long af-
ter his sacrifice and praier, this comfortable speech *Psal. 22. 5.*
By night. came to *Jacob*, and therefore teacheth that the com-
fort of the spirit dooth not depend vpon the meanes,
neither is bound thereunto, but sometime commeth
long after the vsing of them. As Christ saith of the hus-
bandman, that they sowe, and after looke long for the
fruities of the earth which may teach vs comfort: for
that our praiers are neuer in vaine, but alwaies graun-
ted though sometime long after, and heere are those
corrected which looke for comfort. Immediately vpon
their requestes, knowing that sinne is the cause why we
receive not when wee aske, and for that wee vse not

the meanes aright, this also trieth our obedience, if we will with patience continue vsing the same meanes, though presently wee feele not the fruit of them , and learne with Marke & the Apostles, and to lay vp things in our hearts : to trie what will come of them afterward . This vision is not a bare and mute thing, but is ioyned with the word , and teacheth that all comfort must come out of the word : and therefore what comfort by Sacraments, visions, apparitions, and such like, doe not lead vs to the word , and worke in vs greater obedience to the same , and giueth vs some victorie ouer sinne, that is vaine and proceedeth of error. This doubling of speeches in the Scriptures , argueth our dulnesse and correcteth it , and causeth vs attentively to heare, that afterward wee doe not forget that which we haue heard. This his wiling obedience to heare, and doe whatsoeuer the Lord commaundeth , is a note of his true faith, which for the due approuing of our selues ought to be in al the children of God. The doctrine of our Religion & our comfort must bee fetched from the word, and according to the doctrine of the Fathers: for this is a true touchstone to trie our Religion by, if wee haue so received it of the Fathers, this was to assure Iacob, that this vision was true . Againe because there is but one meanes of saluation, therefore must he, and in him all true Israelites striue to walke in the same steps that his Father walked in: and as they sometimes tasted of the bitter and suffered affliction , so must hee looke to doe also : wee would willingly bee pertakers of their ioye , and not to taste of their affliction ; as the Disciples would haue sitten at the right and leſt hand of Christ, but they woulde not taste of his cuppe: and this is contrarie to the Family of loue, which think they shoulde not suffer persecution . This furthermore sheweth that the Fathers looked for the accomplishment of the promises in another life; for in this life

they

Verse 3.

Black.

Here am I.

Verse 3.
I am the God
of thy fathers,

they were not performed. Vnder this also is concluded the promise made vnto their Fathers : and this stirred vp *Jacob* to willing obedience : for it is faith in the promises, that worketh in vs obedience : and therefore in euerie commaundement there is a promise , eyther understoode or expressed : for the lawe is spirituall, and requireth a spirituall obedience, which wee can not performe because we be carnall , and by nature disobedient, except the Lord do minister grace vnto vs.

16 Violence (as it were) must be vied in the heart, when wee pray : because it is the heauie iudgement of God, that verball prayers bring vs to great blockishnes.

17 It is good to reade before prayer , to the better preparing of our hearts therewnto.

18 Where prayer wanteth , the action of sinne is as readie as the temptation.

19 Generally , we must desire Gods mercies greadily : but particularly, we must aske them conditionally, and with affection, as well to leave the thing asked, as to haue it.

20 Manie are barren in grace , because they are barren in prayer. We cannot be drie in the grace of God so long as wee resort to Christ by prayer , who hath the seauen Vialles of golde full of seauen-folde mercies.

21 In singing of Psalmes without some speciaill occasion, he would say in companie, specially such as were Psalmes. Singing of
of some generall instruction : although priuatlie for himselfe, according to his griefe, ioy, or affection, hee woulde sing proper Psalmes; yet, hee thought they that did moste reioyce, might sing the Psalmes of greatest griefe , to put them in minde what was, or may bee in them, as also, to season their ioyes with the remembrance of the sorrowe of some of the Sainentes . Againe, those that are moste throwne downe , might reapre fruit in vsing the Psalmes of greatest comfort , that they may see what hath beene, and what is belonging in them, after that they haue sowne in teares , and mourned with
Z a that

that holie repentaunce which is not to bee repented of, as also that in the meane time they might reioyce, euen in whom who among the Saints doe reioyce, and somes time did mourne.

22 There bee two extremities of singers. Some hearing the action to bee good, vse it of custome. Some hearing that wee must vse it, with prepared hearts, stay so long for fitting themselves therewith, that they leauie it often vndone. Others vse it so often, and yet so vnfruitfullie, that their customable singing breedes wearisomnesse; wearisomnesse causeth tediousnesse, and tediousnesse causeth to leauie all. Then wee are indeed prepared to sing when the worde dwelles so plentifullie in vs, and wee be so filled with the spirite, that the assuraunce of our sinnes pardened; the perswasion of God his fauour; the hatred of sinne, the loue of the life to come, and such like prouokes vs therewith.

C H A P. 57.

Of Repentance.

How we must
conuernt to the
Lord, and the
notes of a
true conuer-
sion.



Vr conuersionto the Lord,must be with our whole hart,without exception,inward without hypocrisie,speedie without delay , continuall without apostacie, in faith without despaire. First it must be of the whole heart: many repent, but they will except one sinne. *David saith, Clense me Lord from all my sinnes, but we will haue the Lord dispence with some sinne.* 1. Cor. 5. A little leauen will soure much, a little Serpent will sting much. *Origen writeth verie well, that Christ did cast out, not sixe, but seauen devils out of Magdalen,* for all must bee cast out, a cleane riddance must bee made, as seauen dauels out of her, so all sinnes out of us. Secondly, it must bee inward, many haue clensed their handes, but not their hearts, such sinnes as flare a man in the face, are too palpable,

pable, we must be doing against little sinnes. For sinne is as a Serpent, whose taile many haue cut off, but few haue touched the head: nay many haue a whole and vntouched Serpent, who neither touch taile nor heade, who proclaimie with a Trumpet their reprobation. Wee must not cleanse the outside of the platter onely, but wee must say in our conscience; This action (oh Lord) haue I presented to thee with simplicitie. Thirdly we must do it speedily. For though the Lord sayth, *At what time soever a sinner doth repent, &c.* so he sayth, Bleſſed is the man that hath borne the yoke from his youth: ſed for to giue the prime dayes to the diuell, and our dogge dayes to the Lord, what is it but to poure out the wine to the world, and to giue the dregs to God? But if we ſerue God whē we may ſerue the diuell, the Lord will haue vs, when Sathan would leauē vs. *Augustin* being aſked of ones estate by letters, who had deferred his repen-
tance to the end, ſaid: I will not auouch he ſhal be ſaued,
nor that he ſhall bee condemned: but ſaith hee to him
that wrote to him: Repent you while you be well. It muſt
be continuall, leaſt hauiing begun in the ſpirit, we end in
the fleſh: bleſſed are they that perſeuer, for ſo long as we
live we are in danger of falling. There be many that are
not called: of them that are called many are not chosen.
Gods graces are no longer with vs then God himſelfe is
with vs. Wherefore ſeeing he is departed from many of
our brethren, which firſt departed frō him, let vs beware
we be not as dogs that returne to our vomit. Laſtly, we
muſt do it in faith: Christ teacheth vs to ſay, lord increase
our faith, for we are of little faith. Now faith is eſteemed
according to the qualitie, not according to the quantity: *μηχορμου.*
the leproſous hand though it cannot hold well, if it recey-
ueth any thing, doth ſome dutie. The child that cannot
go is not forsaken, but hath his guide, we muſt learn then
to hold fast, and to goe by them as hand in hand, whom
the Lord ſhall affigne ouer vs to guard vs.

*Nou dicō sal-
uabitur, non
cicodamna
bitur.
Age tu pauci-
tentiam dum
ſanus es.*

2 It is the propertie of all true repenting sinners, to fall with humilitie, to rise with dignitie, and as the more greeuously they haue offended : so the more humble they will craue to be accepted, the higher the dignitie is from which they are fallene, the lower is the place wherewnto they would bee received. And hee knoweth best what a goodly thing it is to rise , that rightly knoweth what a foule thing it is to fall. For if a man be downe, if Sathan hath assaulted him, if sinne hath wounded him, if his owne flesh hath betrayed him, so that he lieth stricken with Sathan, with sinne, and with himselfe, agaynst himself. Then shew me whether it be not a goodly thing that the same man in number, though not in nature : the same in person, though not in propertie: for , *Non noua substantia creaturæ, sed labe factata reparatur* a new substance is not created, but the same being fallene is restored, falling a naturall man, should rise a spiritual man, not to be that he was, and to be that which he was not : neither must anie man so farre flatter himselfe, that he should thinke himselfe at anie time to rise so farre, as that hee may cast off sinne as an vpper garment, to lay it aside vntill he list to vse it. For the seede of the woman hauing bruised the Serpents head, the sworde of the spirit hauing hamstrung Sathan, the great captaine Christ Iesus, hauing spoyled the strong man of all his furniture : it cannot bee but manie broyles and bickerings will be behind, and some blowes will be in the controuersie, so long as wee are in this life.

3 When the Israclites were in Egypt, and saw things fall accrosse, they murmured agaynst Moses : but beeing brought thence by him, & seeing things prosper, they willingly went with him, and left off their murmuring, but when any new occasion was offered, for the triall of their faith and pacience, they fel thereto againe, because they did not truly repent them of it. And this we may see in all kinde of sinners, which for a tyme may leaue their sin, and yet not repenting from their heart, when a new occasion

casion is offered, doe fall more fowly then euer they did before; as adulterers, angrie persons, theeues: the loath-somnesse of which sinnes, leauing a sting in their conscience, may cause them to leauue them for a time, yet because they labour not with their hearts and affections, but onely rest in iudgement, they haue no sound sorrow for it, and therefore fal afresh. This must teach vs therefore, if we will truly leauue any sinne, both to condemne it in iudgement, and to hate it in affection, that so we truly being penitent, that is, carefull to leauue our sinnes, and desirous to doe the contrarie good, we may haue power and strength from aboue to ouercome them.

4 We may reade in the 16. of *Exodus*, how the whole cōgregation of the children of Israel murmured against *Moses* and *Aaron*, which is a manifest signe that they neuer repented them of their murmuring in Egypt, at the red sea, and waters of Strife. And although the Lord delayed the punishment, yet could they not be brought hereby to repentance: because they neyther felt what their murmuring deserued, nor what the mercie of God is worth. We must then learne, not onely to leauue sinne, and purpose not to commit it againe, but we must with griefe of hart repent of it, feele Gods mercies in forgetting it, and a heartie hatred of it. Otherwise when a new occasion is offered, wee shall fall thereinto againe, as a swearer will after an oath be angrie for it, yet because he feeth not the grievousnesse of the sin, nor hath acquaintance with the reverent vse of the name of God, falleth to iweare againe: so is it with them that prophane the Sabbath of the Lord, and of them that speake evill of the Magistrates and Ministers, they say they will doe so no more, and yet because they repent not, therefore they fall againe: so is this seene in angrie persons, which are rather grieved for shame, or losse, or such like cause, and not for the loue of God: so is it in theeues, which come to the Gallowes againe, although once receyued their pardon. This also may bee seene in tale-bearers,

Sorrow for
sinne.

True repen-
tance.

when their dealing is knowne; they maruaile at themselves, yet not repenting, they fall to their sinne againe. The Apolle S. James in his fourth Chapter teacheth vs, not only to cleane the hands, but to purge the heart alfo; for we must see our hearts defiled with the sin we leauie, or else it is impossible to repent, for the heart being still defiled, will yeeld to a new occasion. The means to leauie these sinnes is there set downe, to houle and weepe, &c. Jam. 4. for the burnt child fears the fire: but because God doth not throughly punish men, and because mens harts do not feele the grieuousnesse of sinne, and Gods iudgements due to them for the same, therfore they sin afreli; but if they did feele Gods wrath, and the grieuousnesse of their sins, then no doubt they would shake at the appearance of euil. Therfore that we may come to this, and hate those sins that especially do preuaile against vs, we must vse sharpe medicins, as in an old festered sore, they vse corrosive salues: for there are some kind of sinnes like to some kind of duuels, which cannot be cast out without praier and fasting. And when we can not be healed with ordinarie means, the disease stil continuing, then must we vse extraordinary, which if we do, the lord wil lift vs vp, and in the end give vs power to trample sin vnderneath our feet. For if we had more grief for our chiefeſt, & greatest sins, God would giue vs a heart to hate them, and to feare at the least occasiōs that might draw vs vnto them: so shoulde wee bee for euer preferued from the m, they shoulde neuer preuaile againſt vs.

5 Sinne doth much grieue the Lord, although in great mercy he doth long and oftentimes forbear the punishment thereof which shoulde much moue vs & cause vs when we ſee our often fallings, greatly to be grieved therat, and highly to be displeased with our ſelues for the ſame, leaſt we fall into presumption. And when our owne conſciences, and the diuel do accufe vs for ſuch ſinnes as we haue committed againſt the Lord, as then we are to bewaile and lament our goings astray, and displeasing of
our

our God; so are we to trust in his promises, and to embrase his mercies, least we be ouerwhelmed with griefe, and so fall into dispaire, for the diuell euer and continually laboureth to bring vs either to the one or the other, presumption or desperation. Therefore when wee haue sinned, and yet do rebuke our selues, being much displeased with our selues because of sinne, wee are to comfort our selues, the Lord will shew his mercie vpon vs: for if he shewed vs his mercie when we were not grieued, how much more when we vnfainedly lament. If he hath waited vpon vs, to doe vs good before we repented, how much more shall his goodnesse appeare towards vs vnfainedly repenting.

6 What is the cause that men can bee so well content to lie in their sinnes without repentance, and thinke al is well, if they can for a while forbear, and abstaine from them? This no doubt is the cause, because they set ~~not~~ themselues before the iudgement seate of God, and of Christ, and therein feare to consider howe grieuous a thing sinne is in the sight of God; how greatly it displeaseith him, and what fearfull cōdemnation abideth them, that securely and carelesly continue in their sinnes. For if men could consider this, that their sianes prouoke the wrath of the Lord against them, and do procure euerlasting condemnation to be powred out vpon them, they would no doubt feele sinne most grieuous vnto them, yea, a burden that presseth the down to hell, then would their spirits be vexed within them, & their harts brused with the due consideration of their sins: yet al this would not bring them out of their sins. For the law condemneth and worketh wrath, and the iudgements of the Lord doe cast downe, wound & kill, that so we might be fit to receiue the Lord Iesus, who came to raise vp, to heale and giue life to such as are fallen sicke, and dead. And still is he present to helpe those which are in like manner distressed: for till such time he will not worke vpon them, to cure & deliuers them from their sins: he was sent onely to

Note.

to the sicke, &c. and those no doubt hee will heale. Hereof it commeth to passe that many doe continue in their sinnes, and are not deliuered from the power of them: because they are not wounded with a feare of Gods iudgement, and so driven to seeke their helpe in Christ but in their owne power: for thinking sin to bee but a smal matter, they go about to suppress it by their owne strength, and by their owne power to subdue and ouercome it. Wherefore the Lord, that he may let them see, that without the helpe of Christ, their strength is nothing and their labour spent in vain: dooth suffer them againe, and againe to be buffeted with their sins: yea and if they will not then flie out of themselues vnto Christ, they shall receiue the foyle and bee ouercome therewith: to the end they might bee brought and framed at the length (if they belong vnto God) to bee fit matter for the Lord to worke vpon. And the no doubt, if wee can come thus humbled in our selues vnder the mightie hand of God; and by vnfained praier, craue forgiuenesse at the Lords hands for Iesu Christes sake, and desire continually the assistance of his holy spirit, wee shall encrease in faith, and feele the cleare forgiuenesse of our sinnes, and in him we shall find strength against sinne, and shall feele his power working in our weaknesse, for as sorrow must go before, so repentance must come fast after forgiuenesse.

Repentance
after forgiue-
nessse.

7 Some when they haue sinned reason thus, the Lord doth not punish me for my sinnes, therefore hee hath forgiuen them; but this kind of reasoning is false and daungerous, because it abuseth the great mercie of God to hardnesse of heart: and that the Lord will punish though hee forbear for a time, it is plaine. *Exod. 34. 7.* Which if wee would consider, then would the goodnessse and long suffering of the Lord lead vs to re-pentance. *Rom. 2.5.4.*

8 The Lord will spare his iudgements in them, in whome hee seeth a true loue of true Religion: for they that

that loue Religion will desire into heare, & hearing the word, they will not fall to any sinne, or if they fall into finnes, they wil not lie in them long.

9 When our sinne hath lesse liking in vs, there is hope that it will decay in vs: especially if we sorrow for it, when wee cannot fully forsake it, and labour to forsake it because it is sinne.

10 Those things neuer hurt vs which grieue vs: but those things hurt vs which grieue vs not. A sure experimēt it is, whether that sinne wherwith we are temp̄ed oftentimes, shall get the dominion ouer vs or not? If the oftner it tempteth vs, the more we are grieved at it, and the more ground we get to the contrarie vertue, it shall not raigne. But if the first comming of sinne wrought a grieve in vs, and by the after and oftner comming our grieve be lesse and lesse, it is much to bee feared that in time it will preuaile, and vtterly ouercome vs.

11 Vnlesse our sinnes be palpable, and plainly laide before our eyes: it is hard to bring vs to any shame and sorrow for them.

12 We ought to grow in repentance, as God groweth in punishments; Gods children haue this priuiledg. First, they shall be called by the word. Secondly, if that will not serue, they shall be called by Gods workes; either of mercie or iustice in others. Thirdly, if they profit not, they shall taste of them in themselves. First by small measure, seldome and a little time, if they be not thus bettered, they shall haue them in greater measure oftner and longer. Fourthly, if they neither profit not at all, first or last, or be euer vncontrolled and suffered to thriue in their sinne, they are either much hardned or else bastards.

13 Let vs make much of repentance, for it is not in our power but in the Lord who giueth, when, to whom, and in what measure it pleaseth him.

14 We can marke what men are spared, and so flat-
ter

ter our selues; but we marke not how they repent, least we should disquiet our selues.

15 Afflictions yeeld ioy in tyme to come, when by them wee are the more wearie of sinne, and more carefull of repentance.

16 It is good to be afflicted, that thereby wee may bee brought to know our sinnes: likewife to know afflictions before they come: that they doe not ouerwhelme vs: And then is the ministerie of the Law necessarie in the Church for afflictions, are but appendices of the threatnings, for they that dispise Gods thretnings, care not for affliction, and they neuer come, but when we profit not by the threatnings. Againe, the threatnings doe certainlye mooue and teach, but afflictions doe them vncertainly: and this generall doctrine may be gathered, that it may bee seene in the whole course of the Scripture: also that the promises are neuer ministred before we be throughly humbled. As in *Adam, Noe, Abraham, Ioseph, Moses*, in many, and in the children of Israell, *David* and others; so that repentaunce and faith are ioyned together, and repentance proceeth of godly sorrow: if we bee bold to comfort our selues afore we bee thus beaten downe, our comfort is counterfaite, and wee doe but deceiue our selues, and this ordinarie working of God is ioyned with great equitie: for if we be not thus humbled, our consciences touched with the gilt of sinne wil still looke for punishment. Againe, the mercies of God are neuer so precious and deare, as when they light on a troubled conscience. And therefore *Esay* saith, *T hat the feete of them that bring glad tidings, are pleasant to those that had bee long in captiuitie.* *Esaye. 52.7.* As *Ioseph* knowing the pollicie of Sathan, who in sorrow seeketh to bring vs to desperation, comforte his brethren: so *Paule* would not haue the incestuous persō to be ouerwhelmed with griefe, and when hee had made the Corinthians sorrie,

he doth comfort them againe. So *Nehemiah*, after that
the people had wept, said this is not a day of murning:
So *Esay* vseth fearefull threatnings, yet after is most
plentifull in comforts. A people as presumption, must
carefully be auoided; that men may bee brought tho-
roughly to feele their sinnes, so must desperation also:
least that Satan draw vs away for want of feeling the
mercies of God, and this is to cut the word aright,
which all men must pray that it may bee found in the
ministers. But here is not ment, that *Joseph* would not
haue his brethren sorrowfull at all? For why, then vsed
he meanes thereunto before: but he auoideth the ex-
tremities whereunto wee are readie to fall, and would
not haue them ouer so sorrowfull. He dooth not heare
vpbraide them, for hee had freely forgiuen them, and
was cleare from reuenge, but hee nameth their sinne,
that they still may haue some feeling of it, and so must
we doe.

Verse 5.
Whome yee
sold.

17 A certaine woman being conuerted to Christiantie, by a ciuill iustice, seeing him afterward slide from
the faith, and the said iustice going about to corrupt
her which had conuerted her; said, Sir I heard you speak
as the Lord, and in hearing you I heard you not, so
much your selfe, but I learned of Christ by you: I heard
not I say you as man, but I heard by you the Lord our
God which is inuisible.

18 It is no more maruaile for a prophane person, to
be as sencelesse in good things at the beginning of his
conuersion, then for one bound and brought vp in a
prison to be ignorant of the thines of the world.

CHAP. 58.

Of Riches and their abuse.

The miserie of
rich men.

*Quicunq; diuers
aus iniquus, aus
iniquis horo.*

Riches stincke
in a short time

How riches are
abused, and
how many



Iches and sinne haue some affinitie, in regard whereof Christ saith, in a compassion of their miserie whome we so wonder at, *Oh how hard a thing is it for a rich man to enter into the kingdome of heaven:* Adding (which the world condemneth for a hard speach,) *That it is as easie for a Cable to goe through the eye of a needle, &c.* Christ calleth riches thornes, for warning vs that we handle them well, least we be pricked with them. They are euill commonly either in getting, or in keeping, or in vsing, or in louing them. It is an old prouerbe among the Heathen, the rich man is either vniust himselfe, or his Father. Marke the euill steward in the Gospel, the gorgeous rich man, the glutton that promised to himselfe abundance for many yeares, who possessed it not many howres. When Christ catechised the rich man, he went away sadly. He calles riches the Mammon of iniquitie, *Matt. 6.* The glorie of a mans house, *Psal. 37.* The blessing on the left hand, *Prou. 3.* And the fatnesse of the earth, is as well the blessing of *Esa*w as of *Jacob*. *Demas* loued the world, *Paule* loued not the world. *Esay* poore and *Sobnah* rich. I put the question to the veriest reprobate, and let him answe me, whether *Esay* be not now wise, and *Sobnah* bee not a foole. Alas what will it profit a man to hoord vp any thing in such a chest, as in foure daies wil stincke? What if a man can reioyce in his wicked riches seuentie yeares, when he shall bee grieued for them seuen hundred thousand yeares, when they shall lay to the mountaines fall on vs, and to the hils couer vs.

2 Riches dimme our eyes as a cloud, that we cannot see farre with them, and one may well say: pouertie stand.

hath slaine a thousand, but riches haue slaine ten thou-
sand. They are very vncertaine, they promise that which
they cannot performe, neither can they afford a con-
tent mind. A man will say, oh , if I could get so manie
Furres, I should bee verie warme, and yet his heate
commeth from his body; so many will say, if I had manie
farmes, I should be well contented, when as a con-
tent mind commeth from the Lord . Take Siuet and
rubbe a beggers cloake with it, it will make the cloake
sweete , rubbe Velvet with it and it will staine it. Like-
wise take riches , and glue them to a poore man, and
they will refresh him, glue them to one already rich, and
they will surcharge him . They are not the water of life
alwayes flowing, but they are as the brookes of Arabia
which are most drie, when one should most need them
for water. And . They be as Spiders webs, which when
they waxe great , are swept away with a beasome, and
then either thou perishest from them , as did the rich
man, or they perish from thee, as we may see in Job . Art
thou rich in money , thou art in daunger of theeues?
Art thou plentifull in houshold stuffe, thou art in daun-
ger of fier? Hast thou much Gold, the rust doth venime
thee? Is thine apparell gorgeous , thou hast the Moth
thine enemie? Hast thou much cattell, thou fearest rot-
teness, in marchandise Pirates feare thee, in husban-
drie blasting hindereth thee . Thus the Lord of Hostes
hath set an host of enemies against all woldly things
whatsoeuer. When the Ice is frozen, one may walke on
it for a time, but when the Sunne commeth, it melteth
and such things perish sooner then they grow, *In momen-*
to ardor, quod du crescebat lignum. The temple was de-
stroyed in fourtie and sixe howers , that was so long in
building.

3 The lesse account we make of earthly things , and
the more account of heauenly things, the liker we are to
haue them, for worldly things must be so craved , as we
will give them to God , and then wish to haue them if it
please

please him, as *David* did when he was driuen out of his kingdome, and *Abraham* when he was readie to sacrifice his sonne : the one had his kingdome restored, the other had his sonne giuen him againe. But when wee desire earthly things greedily, and care litle for heauenlie, the Lord withdraweth them from his children, to teach them to seeke after spirituall : and if we desire heauenly things, the Lord wil give them with earthly too : as when *Salomon* asked wisedome, it was giuen him with riches too. And so had *Jacob* his desire with earthly blessings also, therefore let vs seeke heauenly especially, let vs seeke them in and for Christ, which may giue vs the forgiuenesse of our sinnes, which if wee can make sure all other things shall be ioyfull vnto vs : for then shall we bee made members of his bodie, and that praier which once he made, *John. 17.* shall euer be profitable to vs, that is, *That the father would loue vs with the same loue, wherewith he had loued him.* And as God the father in loue hath giuen vs his sonne : so will he with him giue vs all things, so farre foorth as hee knoweth them good and fitte for vs.

4. The nature of fleschly minded men, is, vnwisely to discerne of Gods dealings, for they had rather forgo manie spirituall blessings, then one corporall, as the Israelite, who for the want of bread, despised their deliurance out of Egypt, which was a signe of their spirituall deliueration. And thus doe men now adayes; for if they be in prosperitie, they are more grieued to forgo some part of their riches, then to forsake many of their sinnes. Againe, if they want riches, it grieueth them more then the want of spirituall things. But we are to learne, that riches are no signes of Gods fauour : and if wee see not his loue but in them, we are to earthly minded, and woulde binde God to be like vnto vs. Without riches many men care not for God, which although they say no, yet because they neglect the word, prayer and sacraments, and despise his ministers (as the Israelite did *Moyses* and *Aaron*)

Aaron) they shewe that the thoughts of their hearts are so : But let vs take heede that this be not in our hearts, and by all meanes auoid it, leaſt the God of this worlde whom wicked men ſerue, do giue vs here our hearts deſire, that in the world to come, he may haue vs for his portion.

5 We may not aske these earthly things as ſignes of Gods fauour, therefore if we haue his fauour, let vs not eſteeme the want of them as tokens of his diſpleaſure. Againe, the Lord holdeth vs without theſe things, becauſe we would abuse them, and ſet more by them, then by ſpirituall things yea, the Lord for a time holdeth vs without theſe, that we might eſteeme of ſpirituall graces the more, that ſo in time wee may haue them both togither. Againe, if we haue wealth and riches, the Lord trieth vs if we will be more thankfull, and more dutifull to him, more reverent in hearing his worde, and more louing to our neighbour, which will enſue, if we do tu lie proſite by them: but if we bee vnthankfull, ſluggiſh in hearing the worde in prayer and ſacraments, proud and contemptuous to our brethren, then doth the Lord ſhew vnto vs the corruptions of our hearts, which vneleſle wee ſpeedily cut off wee may iuſtly feare that he will either cut vs off from them, or them from us, if we belong vnto him.

6 Many are outwardly well and rich in this worlde, which are inwardly ill and poore in godlineſſe, and many hate outward euill things, which for want of ſpirituall knowledge, ſee not the corruptions of their hearts.

7 Nothing is ours but as we feele our title in Christ, and as it is ſanctified by the word, and by prayer.

8 It is a common prouerbe, *Qui diligit legem, diligit regem*: and I ſay, *Qui diligit verbum, diligit Deum*: Well thou ſhalt know at this time, or at that time in thine own conſcience, by the worde preached, that Christ dooth offer to come to thee: it standeth thee in hande to enteraine this prince, not without ſome ſolemne preparation.

paration. How thou must make prouision for his coming, thou art taught, *Math. 3.* First beware the great mountaine of thy reason rise not against the word, least speake Christ what Christ can speake, we will doe as we list. When this is pulled down, yet their are many crooked waies of hypocrisie to bee made straite, and many bypathes in stepping from the sight of our infirmitie, hindering our perseuerance or also to be made euen.

9 We must not thinke, that sinne will goe from vs of it selfe, or that saluation wil be wrought with a trise, but wee must deale forcibly with nature, because when sinne and the word cannot dwell together, Sathan will take such order, as he will by all meanes hinder vs from the word: which if he cannot doe, then he stirreth vp a fight in vs, like the strugling of the two children in *Rebeccaes wombe*, so as sometime we are readie to say with *Rebecca*, had I knowne of this, I would never haue done so, I would never haue heard the word. *Rebecca* had two nations in her wombe, Paule had two Princes in him, and we haue two Monarchies dwelling within vs. We can be content to heare, vntill the word riste vs. But as a purging potion, as long as it is a drinking, is but as other drink vntill it worke, and then we could be content to cast it vp againe, or as a drawing plaister seemeth fauourable enough vntill it worketh, and after we could willingly put it off againe. So wee can quietly heare the word, vntill it workes vpon vs, and then wee could forsake it. But if yee be such, as because yee will for your health suffer a little paine, but will cast vp your purgation, and scratch off your plaister, goe to, yee shal be seered and a crust shall be vpon you, and yee shal not feele, but in death the crust shall be taken off. This fight must be in vs, as it was in *David*, *Psal. 42.* And in *Paule*, *Rom. 7.* Whose heires if we will be, we must follow their steps. But heere is the helpe, many will keepe off the word, that it shall not haue a full blowe, and so they shild and ward that stroke, that should martyr and crucifie

cifie sinne in them. Let vs thrust the word vpon him, by hearing and meditation : but alas many give so fewe blowes, or so weake strokes in vsing these exercises so seldome, that they preuaile little: But thou wilt say, Christ hath our-come for thee . True it is, but had hee suffered a thousand times, he never ouercame for thee, vnlesse in some meaſure he ouercome in thee. Now we must ouercome, euen as Christ *Math. 4.* did ouercome. Doe this, doe that, saith the diuell. Noe, saith Christ, it is not agreeable to the word . But how did Christ ouercome the world? euen by being ouercome of the world. First of the crosses of the world, a ſtrange thing to obſerue by being ouercome, and ſo ſhal we doe. How then muſt we ouercome the flesh ? By crucifying it, *Gala. 5.* We crie againſt the Iewes for killing of Christ, wee may crie as iuſtly againſt the nayles of the Crosse , and ſay, that they crucified him: it was the corruption of my heart, that crucified him , the workeſ of mine hands did nayle him , my finnes were the ſpeare that pearced him. What did my faultes crucifie him? Well I will bee euen with them , I will haue a *Scriptum et* for them, I will ſurely nayle them, and in the reuenge of the death of the Sonne of God Christ Iefus , I will never make much of them , I will certainlye perſecute them. Alas, how can wee make of our deſires, ſeeing they crucified Christ? We muſt kill them and burie them, that ſo cauſed Christ to bee killed and buried. Nay, if we ſee one that would kill our finnes , wee would kill him, and on those ſins, which on Christ did ſet a crowne of thornes, we are not aʃhamed to ſet a gorgeouſ garland. But if we can ouercome God, may wee not eaſily ouercome the Diuell, the world and the fleiſh? What is there a way to ouercome God? I ſurely, euen as a poore women ouercame him: this is your victorie euen your faith, as thus . God hath ſet downe this rule: Whoſoeuer calleth on the name of the Lord, ſhall bee ſaued, the woman markeing this calleth on Christ: Christ would not heare her,

a hard point, he had promised to saue her, and now he will notheare her. Well shee comes againe to him: what then? He saith nothing to her. This was straunge, yet shee praieth againe. Now hee speaketh but with small comfort. I am not sent saith hee, but to the lost sheepe of Israell. The fiely woman replies by the word, then heyeldeth and confesseth himselfe to bee ouercome, saying: O woman goe thy way, thy faith hath sau'd thee. See shee held still the word of the Scripture more then the word of Christ: Well then faith is the victorie, and by it God is ouercome, and much more sinne, the world, the flesh, and the diuell.

I I This is the plea of the Lorde against vs, that wee dwell in a land, where wee are vsurpers and haue right. No man is of so reprobate a sense, but he will graunt, that whatsoeuer we haue, wee haue it at the Lords hand. But are these free gifts, and without all condition? No. Come to the land of Canaan. Was it giuen to the Israelites vpon no couenant, or without any agreement? It is not so. For it is plaine. *Psa. 105.* The Lord gaue them the possessions of the heathen. What barely? No, but vpon this condition, that they should keepe his statutes. There is no man hath a foote of ground, or neuer so small a possession to dwel in, but he hath it on this condition. Whosoeuer inhabits this or any other land, he keepes al by violence, because he keepes it without performance of the condition: but if we keepe the Lords statutes, we keepe the condition, and consequently haue a good right, and the Lord hath nothing against vs; otherwise, I say, wee are violent vsurpers, because the Lord his graunt is vpon limitation, and for such a one, if the Lord either remoue him from the land, or take the land from him, he cannot say, but that the Lord his action is iust against him. Now albeit if wee seeke elder times, this people in England hath as much beene dispossessed, as any Countrie, and if we may stand vpon many prophecies, they say it must be displaced, and that by a neighbour enemie; yet to let that passe.

passē, it is all one, whether this displacing be generall, or particular in losing some part of our possessions. If we inquire of the season, why it comes to passe that tenures and lands be often alienated, so as they bee here among vs: our verdit is, that howloever sinfull the father was, the sonne is an vnthrifte, I aske then, why another keepes his inheritance. Thus they say, he is wiser; then this man was a foole. True, the question is, how he comes to be so: answere is made, the fault is in education. But there is no ende in these things. Men will not see the cause to bee sinne, but they flie to couerings and curtaines. Let vs come then to the Lord his awarding, and that is, because there is no truth, nor mercie, nor knowledge: but killing, stealing, and whoring. *Hos. 4.1,2.* Whether then we knowe of whole townes, or of particular families, that haue lost their inheritance: we must knowe the Lorde his inditement to be executed there against some sinne. Therfore when we blesse our selues for our riches, & say, the Lord be blessed for my welthe, this is a goodly inheritance: *My lines are fallen in a faire place.* Wee must also say, though this also be a good saying, all this I haue of the Lord, and holde whatsoeuer I haue of him, doe I keepe that part of the couenant, which is of my part, as he hath performed his part of his condition with me. If I doe then I am no usurper, for he hath giuen me a condition, and I haue kept it; he commended knowledge to me, and I grow in knowledge: so that I am able to make an account of it, &c. but otherwise though I nevere come for any other sinnes to judgement: yet our action for dwelling in our possessions is sufficient to stand against vs. For if we keep not the couenant, the Lord hath, or will enter an action, and to thee or thy posteritie hee will surely performe the execution of it.

C H A P . 59 .

Of Sacraments.

God might haue wrought myacles with
out the rod which hee willed *Moses* to
use, for hee vised it not for himselfe, but
for *Moses* and the people of Israel to
helpe their infirmities: So must wee re-
ceiuē the Sacraments as helpeſ, *Contra*
hereticos. And as the rod in it ſelue was a common rod,
but being appointed of God for more excellent uſe,
was ſo to bee accounted of them: So water, bread and
wine although in themſelues common, yet put a part
for the uſe of the Sacraments, are to bee eſteemed and
receiuēd as the ordinance of the Lord, for the strength-
ning of our faith, wherein alſo the Lord will trie our
obedience, whether we will worship him in theſe things
which haue ſo ſmall a ſhew.

2 The neglect of Gods Sacraments doth prouoke
him againſt vs, as it did againſt *Moses*, for the neglect
of the Circunciſion of his ſonne. The Lord met *Moses*
with ſome ſuch affliction; as that hee was readie to die
according to the threatning. *Gen. 17*. Where wee may
ſee the neglecting of Gods ordinance puniſhed, but
not the want: for *Moses* did omit it either to please his
wife, or his Father, or both: wherēin he honored them
more then the Lord. The like is ſaid of the paſſouer,
Num. 9. *Deut. 27*. Out baptiſme and the Lords ſupper
doe anſwere theſe Sacraments, therefore the neglect of
them requires the like punishment. Wee haue no leſſe
grace offered to vs in our Sacraments, then they had in
theirs if they then were worthyly cut off, much more are
we if we refuſe either of our Sacraments, unlesſe it bee
for necessities ſake. And although the Lord dooth not
preſently meete vs as he did *Moses*, yet is he the ſame
God

God, as in mercie to those that vse them in faith, so in judgement to take vengeance vpon the contemners of them. But some will say they would come, but the Ministers will not suffer them. If the Ministers doe hinder them without cause, they shall beare their condemnation; but if for want of faith and repentance he doe stay them, and be diligent and willing to teach and warne them, and they still continue carelesse, their blood shall be vpon their owne heads: they can claime no part in the companie of Gods children, for he should communicate with them in their sinne: if he should receive them being vnworthie, either for want of knowledge, or because of sinnes which they lie in.

3. The institution of the Passouer hath in it somethings, which are peculiar to the first celebration, other some things which belong to the continuall obseruation, as in the eleauenth verse and before, *Exod. 12.* That they must not goe out of the doores, &c. These belonged to the first celebration of it, and afterward were not to bee vsed because they had respect onely to the present time, therefore our Sauiour Christ offended not when they did eate the Passouer sitting, and went foorth after the institution of the Lords supper, some things were personall and had respect to the present time, which are not now to be vsed: as that it was to be eaten with vnleauened bread: for then there was none other, then that it was at night in a Parlour, which were that it might bee shewed that the other Passouer was abrogated, and this came in it stead: other things that had no such particular respect, are wholly and onely still to be obserued.

4. We must bee prepared to receiuie the Lords supper, with sinceritie and holinesse: which is the trueth of the ceremonie of vnleauened bread: for vnleauened bread had first respect to true doctrine, as our Sauiour Christ himselfe expoundeth it: *Beware of the leaven of the Pharises:* And this teacheth vs not onely to beware

of all false doctrine, as the doctrine of the Papists, or such like, which in it selfe is euill, but also to beware that we bee not defiled with the corruption of the true doctrine, which in it selfe is most pure; for the doctrine of the Pharisēs was much of it true, yet some what mingled and otherwise defaced; and this corruption of true doctrine is called leauen, because if it be suffered it will corrupt the whole. Secondly, this hath respect to meanes, for so Paul expounded it. *The leauen of malicie ouerfesse*, where also not only the grosse sinnes are said to bee of the nature of leauen, but euen the verie rootes of sinne and maliciousnesse. Contrarie to these are wee commauaded to come in a pure and sound Religion and doctrine, also in sinceritie and truth of heart hauing respect vnto, and hauing a desire to fulfil all the comandements of God. Thirdly, wheras it is called the bread of tribulation, *Deut. 16.3.* It sheweth with what affection we must eate this Passouer: namely, that as the poore man hath much paine and labour before he can get bread, so that his heart fainteth with want, or when all taste is gone by reason of his sicknesse; and when he hath gotten bread or findeth nourishment thereby, he euen weepeth for ioy. So should wee euen a long time bewaile our sinnes, and repents of the euill which we haue done, and euen faint for the desire of Iesus Christ, that so wee comming to the table of the Lord being refreshed, may effectually receiue grace and bee heartily thankful.

5 This is one great cause, why the Family of loue and others doe with so dayely hatred despise our Sacraments, because they never felt the power of them, nor sought to haue by them the assurance of the merits of Christ, conuiced vnto them and sealed in their hearts. Would we not then bee like vnto this kind of people, in despising the word, Sacraments and other holy graces, let vs not then rest in the bare vse of them let vs not come to them of fashion, let vs not conten-

our felues with hauing the outward things: but let vs labour to feele in our hearts the power of the spirit, let vs pray that by them the spirit may work in our harts, & in them alwaies let vs looke for the teaching of the spirit, so shall it come to passe, that wee shall alwaies reuerently and worthily thinke of the meanes, and neuer be wearie of them, but alwaies carefully vse them: and yet not seperate them from the spirit, but looking for the working of the spirit in them: we shall find the graces of the holy Ghost most plentifully powred vpon vs, and as it were by Conduits conueighed into our harts.

6 The Lambe was not the Passouer but a signe of it; so is bread and wine in the supper called the Lords bodie and bloud, because it is a signe thereof. This is an vsuall speach, when the Scriptures speake of Sacra-ments, to teach vs that although there bee not carnall presence as the Papists imagine, yet there is a true spiri-tuall and effectuall presence of the things signified: and therefore we may certaintely looke for the performance of the same, if by faith we can receiue it.

7 He said this was his manner in dealing with them that came to the Communion, if they were but indiffe-rently instructed thereunto, he by exhortation charged them to beware what they did, he would not wish them to come, but if they came he would not vtterly denie them if they lay in no sinne.

C H A P. 60.

*Of Sinne, and how to abstaine from the least, and of
iniquitie and the punishments thereof.*



Here be some which call good euill, and euill good, they shrinke vp euill into a narrow scantling; and would faine bring it to this, if they could, that none do euil but they that are in gailes. But wee must take heede of this, and therefore let vs know

We must ab-staine from the least sinne and from all shew of sinne.

know what it is to doe euill. Euill is either naturall y-
euill or euill by circumstance. In all our actions to auoid

Two kinds of
euills.

euill. 2. *Thef. 5. 22.* wee must learne this lesson, followe
nothing but proue it first & keepe that which is good,
but abstaine from all appearance of euill. Bee sure that it
is good yee doe, but if it haue but a shew of euill, auoid
it: if it be an euill fauoured thing to see to, fie it. 1. *Cor.*
6. All things saith Paul are not profitable, though they
be not plainly forbidden.

2 To heare the threatnings and to tremble at them;
to heare the promises and to belieue them, to reuer-
rence the Sacraments and to receiuē them: to pray vnto
God in all our wants, and to bee thankfull for all his
mercies, are waies to keepe vs from sinne, and to recouer
vs from sinne when we are fallen thereto. There-
fore the neglect of these doth pull downe iudgements
vpon men: for though Paule rebuked the Corinthian
of many sinnes: yet for this cause saith hee, some are
sleepe, some are sickly, &c. For if these had beene vised
as they ought, sinne should neuer haue growne so farre
as it did.

1. *Cor. 11. 30.*
13.

3 Let them that feare the Lord account it his great
mercy, that hee will not let them prosper and thriue in
their sinnes: least they shoulde bee carried away thereby
to perdition, and those who belong not to the Lord,
(though they thinke all well) so long as they feele their
profit: yet let them know that the Lord doth shewe no
greater signe of his wrath, then when he suffereth them
to prosper in their wickednesse. For as a Father that
hateth his child most, when he giueth himselfe to be rul-
led by his owne pleasure: so it is with the Lord. There-
fore let them that take pleasure in following their own
lusts, and satisfie their owne desires in sinne and wic-
kednesse, though for the present they obtaine that they
delight in, take heede least the clouds of darknesse sud-
denly ouershadowe them; and so the Lord send them
to be tormented in hell before they be aware. Whereas
contrari-

Meanes to
keepe vs from
sinnes, &c.

contrariwise hee chasteneth his children in this world,
that eternally they might not bee condemned.

4 We shall neuer throughly leauē sinne , vntill wee
know and acknowledge sinne to be sinne, and be truely
sorrowfull for the same.

5 The nature of the wicked is , that there groweth See admoni-
tion.
their loue, where they bee not gaineſaid and reproud
for sinne, and where they bee admonished there grow-
eth their hatred.

6 If once we giue consent to sinne, we are made rea-
diē to fal into moe and many sins, and making no con-
science of one sinne, we ſhal not make conscience of ma-
nie and great ſinnes : and ſo being once inwrapped in
ſinne, it is an hard thing to get our of the clawes of the
diuell . Lord giue vs grace to fee and to refiſt the firſt
ſinne, euen the firſt motions vnto ſinne . Lam. 1.13.14.
conferre with Heb. 3.12.13.

7 It is the greatest iudgement of God that can bee,
to thriue in ſinne,

8 We muſt take heed that by the occation of others
that ſinne, wee giue not our ſelues to doe the like: but
rather by the fall of others into ſinne, wee muſt learne
to riſe vp vnto the Lord.

9 The occation of ſinne may be by another, but the
cause of it is in our own corrupt nature, which iſ alwaies
readie to ſinne.

10 Sinne getteth moſt ſtrength , when good men
fall into it,

11 It is a great mercy of God to goe bungarlike,
and foolishly about a ſinne,

12 It is good to refiſt that whiche natnre moſt liketh.

13 That God that drew light out of darknesse, will
draw goodnesſe oft times out of our corruption . Our
corruption corrected by the mercie of God, maketh vs
-eſteeme , better of good men , beeing remoued or
taken away from vs, then we did when they were neare
and remaining with vs. Note.

14. One sinne goeth not alone: but one sinne will open the doores of the soule to let in another.

15. We neuer will labour to leave sinne, so long as we be quiet in mind, but still flatter our selues and bedawbe our consciences with rotten playsters, vntill we be either stricken with feare or cast downe with iudgements. The greatnesse and enormitie of sinne is scene by sixe points: First, on Gods behalfe how huge and detestable it is may be scene, who by sinne is so greatly dihonoured: for how much the higher his maestie is, so much the greater enormitie it is to sin against him. Secondly, sinne is noted by the qualitie of a sinner. Sinnen are made so much the higher and greater, the more that a man is bound vnto equitie: for the more and greater benefits he hath receiuied of God, so much the more is he bound to doe his will. Thirdly, it is wayed and noted in the qualitie of the matter, where about the sinne is committed: for a sinne against mans person or name is greater, then against his substance or goods: but those sinnes are most grieuous which are directly done against God, which doe impeach & touch his maestie, so nearely peircing him, as it were to the quicke, as distrust, dispaire, blasphemie, idolatrie, &c. Fourthly, sinnes measured by meanes of the end which the sinner bendeth to, for the worse that the intent or purpose of the sinner is, the more grieuous is his sinne. Fifthly, circumstances are to bee respected of time, and place. Sixthly, of the verie deformitie of sinne it selfe according to it selfe, the which is alwaies so much the greater and more loathsome, as the vertue is more excellent and worthie which is contrarie to it: whereupon as the loue of God is the highest vertue, so on the contrarie part the hatred of God is the greatest vice. Saint Gregorius faith, a vile and stinking carrion is more tolerable to mans sent, then a sinfull soule vnto God. So then if we feare and be vnwilling to appeare vile, filthie, and detestable before the holy and most worthie maistic

maiestie of God , and if wee abhorre that the countenance of our Creator should bee turned from vs, let vs then auoide sinne with all carefulnesse and pure affection, within and without, for misdeformitie can so disfigure vs in mans eye , as the reasonable soule by sinne is deformed, and made vile and hatefull in the eyes of God , and before his sight: for by sin the soule of man is made like the dinell himselfe.

16 Euill doers shunne the light , what they cannot auoid, they endeavour to conceale, they doe things, they shame to heare of , they walke disorderly , and think to shroud themselues in the clouds: That, which the feare of Gou cannot cause them wholly to auoid, that the shame of men enforceth them to conuey from the eyes of the world, So sinne is ashamed of it selfe, and sheweth that God had naturally implanted in all a sentence, and condemnation against sinne, which though we commit, yet committing it we condemne it, and because we condemne it in our selues, we conceale it from others. Yet many haue so deprived themselues of this natural remorse, they open the face of sinne to the view of all men, let a man shut his eyes neuer so close. Howe earnest was Athanasius with the Emperour, sharplye to correct the Pastors in his time going from their flock. Negligence in the ministerie. If for the reurence of their persons , faith that good man, thou will not constraine them to dwell with their flockes: suffer me to auoide them out of thy gouernment, and if God aske me a reason, why I doe so, I will shew it him. And yet these sinnes beeing written in the open foreheads of many in this land : how many doe pull downe their hearts one whit the more for it. Thus to walke in sinne without shame at all , is it maruell, if the godly bewaile to see it? If there were but one vnjust man, iniquitie for this one mans sinne were lamentable, much more when whole families , when whole streetes, nay when whole townes and Citties are such, the case is to be lamented. And be it that generally the common

common sort of men bee so ill inclined , yet so long as the Ministers be vnpolluted with bloud, there is hope, the rest may be recovered, but if they be as a theefe that layes waite for his pray . *And living not onely of, but from the aker :* Worke euill in the eyes of the people , what then can be hoped for? Yet hope of better is not onely cut off: if those that bee in authoritie corre& both the one and the other, and censure both people & Pastors. But if a state bee so ruinous, that they doe the greatest wrongs, which sit in the highest roomes, when iniquitie and authoritie kisse each other , when the workers of iniquitie will not be controlled , and cannot be corrected, then it is a time of mourning and lamentation. If the Prophets in their daies did bewaile such things, what shuld we do, whom God hath cast into such daies, wherein wee see the booke had and read wherein iniquitie is prescribed. As for swearing , and prophanesse, these are the sinnes of poore men, they that will beare a top in the world , must now thinke oppression & adulterie be things indifferent, so far are the precepts of iniquitie spread euен in our highest places . This thou seest, O Lord, and canst thou suffer it , that what thou condemnest for a crime wee should accompt it vertue? When such things are among vs, and suffered and praised insteede of harmonious Songs, the musickē of Ierusalem should bee to lament . Otherwise it will bring those times , when it will bee our greatest mishap that euer wee haue beene happy, so much our present sorowes shall be augmented by our biepast ioyes. Then it will bee time to burne our Crowne to ashes : when for these abhominations we that seemed as Gods, shall be trampled vnder foote as dunge, when the nobles, that are as the purest Gold become to be as earthen vessells, when our Ministers, that were honorable shall become contemptable : when the Babilonian shall drinke in our holy and honourable vessels of Gods worship. Oh that this could teach vs wisedome, to make the bowels

Swearing.

Poore.

of the poore the coffers of our tresures. Yet heare in is
not all, our sinnes deserues a greater scourge. Our chil-
dren, for whome wee would not promise an heauenly
inheritance , shall wallow in their owne bloud before
our faces; when that comes to passe, though thy childe
be deare, yet remember that he should not haue beeene
so deare to thee as he, that shed his bloud both for him
and thee. And yet beyond all this our ground shall bee
burnt to the ground: our vines shall drie, our trees shal
be eaten vp with fire, our pastures scorched as an heath,
our sumptuous buildings shall be ruinous houses, our
fieldes shall bee like vnto the paued Allies , and our
Citties shall bee as a plowed field, the enemie shall find
a Paradise and shall leauie vs a wildernesse. But you will
say, what is all this to vs as yet? If the least of the Saints
which be precious spurres in the Lords Sanctuarie, bee
better then all buildings in the world, who can thinke
of our spirituall vastation and not to haue his counte-
nance sad with the remembrance thereof. Hath not the
Lord euen in our daies and in our eyes , pild off the
barke from euerie pleasant tree; how hath hee made it
bare, is there one braunch, which the enemie hath not
made white? How doe the heards pine awaie, how doe
the flocke perish ? That which the Palmer worme hath
lefte, the Canker worme hath eaten:that which the Can-
ker worm hath left, the Caterpiler hath eaten they haue
spoyley the Church from hand to hand . Wherefore it
behoueth those places , that haue so cast the Lord out,
to labour the haruest may be recouered, and that the
braunches be new planted,that the holders cast downe
may bee reedified , and that the vines be repaired. For
want whereof euerie priuate mans field being as a gar-
den, and euerie mans garden being as a Paradise, the
Lords garden(whether for want of manuring or for the
sleeping of the dressers , I know not) lieth like the field
of the sluggish man , and his vineyard like the vine-
yard of one that is idle. And where euerie house is cu-
tiously

Idlenesse in
the ministerie,

riously sieled, euerie Cittie aptly compacted, the house
of the Lord (whether for that the spirituall workmen
are confounded among themselues, or the ouerseers of
the worke be willingly corrupted) lyeth void and waste
in many places, so that they that see it, are constrained
to say, (O Lord) why dost thou behold vs thus, and
sufferest vs to see such vastation ? Neither yet shall the
voice of the enemie crying in the day of reuenge, race
it, race it downe to the ground, strike vs with such a
terroure, as when violence shal come vpon vs, our wiues,
our children, without all respect of age and estate . It
is not possible, that wee in our great securitie, should
conceiuue a shadow of that inexplicable griefe, which
shal follow that persecuting plague hasting towards vs,
when the carcases of our friends shall make away, and
be as a path in our streetes, when our women shall vil-
lianously be abused in the Lords Sion, the children put
to the edge of the sword, the Princes hanged vp by the
hands, no sparing shall be of sexe or of age, and besides
so outragious a rage, when our foes shall come to tread
as holy ground, where the glorie of God his house
should strike them stome dead, when their sword should
bee abastid and loose it glittering, when it shold see
the maiestie of the Lord in his Ministers and Preachers.
This is a matter of griefe & indignation: for the harm-
lesse bloud powred by the king of Babel on the ground,
being compared to the bloud of the Saints shied by the
Pope, it would bee as a sponefull in respect of the Sea.
When this muddie Tyger comes, hee will pretend that
he rootes out heresie, but then why doth hee sucke the
bloud of infants, who are not capable of heresie. Well
if this bee his intent to roote out heresie, is the sword a
fit instrument to doe it ? Paul and Peter, and the rest of
that blessed Colledge, and Christ himselfe put many
notable heretiques to silence, by the force of reason
and not by dint of sword. Was it Christ his meaning,
that the successor of Peter should draw out his sword;

when

Popish perse-
cution how
great.

when Peter himselfe was bidden to put it vp? And yet this roiall Priest and Bishop, generally will drowne the Church in her owne bloud. And doe we not see how the guides, Pastors, and ouerseers of the Church are driven out of sundrie places, where this Bishop hath set his foote, whose hearts could haue beene better contented at once, to haue sealed their doctrine with their bloud, then to be seperated from them, to whose soules they had deuoted themselues. An heauie farwell, no doubt they tooke of their congregations, when as we read of some, who filled their highwaiers with their beasts, and laid their children at the feete of the Pastors, when they departed from them, crying vnto them, what shall bee our estate, now yee are gone to martyrdome? Who shal wash our children in the Christall waters of baptisme? Who shal easse our afflicted consciences when the aduersarie shal accuse vs? Who shal lead vs the way of life, and bring our soules to rest? Recompence them (O Lord) as they haue deserued, that are the cause of this, (O Lord) giue them sad hearts. So heauie a crosse will it be to see an irremediable desolation of holy things: we know not yet the bitterness of this cup, yet wee haue them among vs, we haue tasted it, whome let vs intertwaine with Joseph with teares of mercie, and let vs in their suites say to the Lord, they haue beholden miserie (O Lord) cause them to behold the light of thy louing countenance, for their reliefe and comfort. So bee it.

17 It is the great iudgement of God vpon the corrupt iudgement of the world, that vnlesse sinne be prodigious and monstrosous, such as goe round about the world, we are not moued with it. When we admonish other sinnes of iesting, and such like, forsooth we must smile when we doe so, and we must laugh vpon them, least wee moue choller, and giue offence. Well for all sinne in equall measure, and for the least of all sinnes, Christ Iesus the Sonne of God was faine to shed his pre-

cious bloud. Howsoeuer sinne seemeth little to vs in committing, it was verie great to Christ in suffering for it. They bee small finnes to vs which are vsuall to all, but if they were not vsuall, they would seeme prodigious.

Sin occasions
of sinne.

18 Al the sences especially the eyes, as they are most singular instruments to receiue good things by, if they by Gods spirit be directed, so if they bee not well ordred, do bring greatest euils: and therefore *David* praieth that his eyes might bee guided aright, and *Job* maketh a couenant with his eyes, vnder which the other partes are included: as also when *David* maketh a couenant with his mouth. *Joseph* his mistresse first offended in looking without a cause: for the wantonnesse of vaine lookes bewray the corruption of the heart, wee must then striue to haue a lawfull cause of all our doings, that so we may be assured of Gods prouidence to watch ouer vs, least if any harme happen vnto vs, we be the iust occasion thereof. Secondly shee offended in not keeping a measure: for whosoeuer seeth his owne corruptions, truely will bee afraid of the verie appearance of euill, as *Job*, although hee was neuer adulterer, yet priuie to his corruption hee made a couenant with his eyes. *Josephs* mistresse spake to him day by day and hee refuseth, shee abideth still in her euill purpose, but hee still refuseth her, and here is the difference betweene Gods children and the wicked, the one continueth still in wickednesse & would haue all others such, the other perseuere in godlinesse, and would bring all men to the same, shee was conuinced of her fault and yet sorrowed not but continued. Where note, the oftner sinne the lesse grieve, a note of the children of the diuell. But contrarily, the oftner sinne the more grieve, a note of the child of God. *Joseph* was young about thirtie fower yeares, and yet chaste, contrarie to those that say, fornication is but a tricke of youth. *Joseph* was entised and yet yeeded not, a signe of a pure heart, for although temptations

temptations be offred of those, yet it proceedeth of our corruption that we yeeld to them. As *Ber/zeba* yeelded to *Danid* but shee was corrupted. *Ioseph* yeelded not to his mistresse, because his heart was pure. If we will bee cleane in all, let vs first know our hearts, and see where wee are weakest and get a speciall defence against that, otherwise we shal take too much libertie, & indeed the chasteſt in heart, will be chasteſt in looke, because they know their own corruption & striue againſt it, for who ſo euer hateth ſinne, truly will hate the garment defiled with ſinne: and will beware of thoſe things which in themſelues are lawfull, because hee is readie to abuse them.

Verſe 12.

19 If God hath made any as the eye to ſee, as the mouth to reproue, as the hand to redrefle ſinne either in families, in Church or in Common-wealthe, they must ſpecially looke to themſelues, they ſinne not. For of al others it is a great disgrace to ſee the, as the priu-
pal members of the body hurt. Againe the hurt of ſuch a member is the endaungering of al the other members. Now great reaſons there are, why ſuch men ſinne moſt daungerouſly. First the higher wee ascend, the greater ſtrength we receiuē of God to reſiſt ſinne, a thing then it were moſt deformed, that the more ſtrength we haue to keepe off ſinne then others, the leſſe wee ſhould doe it. Againe the greater and better credite we haue, the more we muſt thiſke our ſelues bound to thankfullnes, then where thankfullnesſe ſhould abound moſt, unthankfullnesſe beeing found moſt, it is great blemiſh. Thirdly where we are neerer to ſuch dignitie, we ſhould haue the chiefest giſts to keepe out mothes and beames, both great and ſmall ſinnes, now if the eye, that ſhould foresee and preuent ſuch things ſhould receiuē mothes and beames in it ſelſe, it is a thing moſt abſurd, when they, I ſay, that ſhould rid the house, the Church or com-
mon wealth of blemiſhes, be moſt full of blemiſhes, it is a great deformitie. Laſtly the laeſt offence, that ſuch a

The greater
place we ate
in, the greater
our ſinnes,

one commits, euerie one is grieved with , and then rather then such a thing should bee , it were better not to be a gouernour , or that hee were faire burned For as without the eye no other member can doe his office, neither the hand, nor the foote can doe their function without sight, so without the direction of such gouernours, no part can doe his dutie. The saftie of the eye is the saftie of the other members, the good estate of the people is in the good estate of the Prince, euerie member hath his interest in the eye, and therefore the fault of the eye stickes in euerie member . So that in the peril of the eye, how many members so euer are dependant of it, so many are in daunger , and so many slips that men of authoritie fal into, so many occasions of offence are offred to their charges.

Great sinnes
must first out.

20 In a publike reformation we must specially meeete with the greatest sin, and begin first to cast out beames, and then motes. This is the order of God himselfe: for although hee first talked with *Adam*, and so proceeded to *Eue*, and then to the Serpent , (for *Adams* sinne is as the mote) yet when he comes to iudgement and to sentence of casting out , hee first begins with the Serpent, whose sinne was a beanie sinne, and so proceeds against the other two, which in respect of that were but as mote sinnes. This was *Danuds* order, first *Psal. 101.* he will cast out Apostataes, and Atheists. Secondly, scorneres of Religion and al peruerse spirits. Thirdly, the slanderer & tale-teller , & lastly euen him that looketh but proudly, which thing we little accompt of. This was the order of Christ: for bodily diseases, it is said *Math. 4.* he healed all sicknesles, & then it is said he healed creplis: for spiritual hee first cured them that were possessed, then the lunaticke, then the leprous, &c. Lastly this was the order of the Primitiue Church, whether they dealt in excommunicatiōn, in suspension, or in admonition. For excommunicatiōn, first they began with scorneres, the with blasphemers, thirdly with heretiks, fourthly with periured persons

sons, & fistly, with the obstinate enemies of disciplin. For suspension, they dealt first against common scorneres, secondly, against neglegetters of the litergie; thirdly, against quarellers: fourthly, against incontinent persons, and fiftly against slanderers. For admonition, first they met with the idle persons: secondly, with common pratlers: thirdlye with vnrueuent behauouris of themselves against superiours: fourthlye, against them that excede aboue their abilitie in their apparel: fistly, with them that neglected the state & economicall by needless running into debt, and so into debt, and so into wilfull pouertie. Thus we see the order of God himselfe, of David, of Christ the sonne of God, of the Church in it excellent beautie.

21. The estate of sinners may well bee compared to them that be sick: for as when one keepeth his bed, and goeth to phisicke, it argieth some notable maladie, and disorder, whereby he is hindered from some necessarie function: so our soule by the distemper of sinne, is not onely hindered from her dutie, but is cleane put out of all good course and temper. *David complaineth of this,* My sinne hath taken such holde vpon me, that I am not able to looke vp, they be gone ouer my head, they haue worne away my beautie, there is no rest in my bones, by reason of my sinne. Very aptly are they compared to sicke men that are sinners, to the ende they might more warely looke to themselves, search the bottom of their thoughts, feele the r griefe where it lieth, finde out the cause thereof, seeke betimes for remedie, least not taking it in time, it rankle and fester inwardly, it eate and infect more and more, it come to a running sore, as *David complaineth*, and so prove very neare incurable. The Pharisies are well called sicke men, to moue those Peacock-tailed iusticiaries, to pitie the miserable plight and pickle they were in, and not so sleightly to ouer-looke themselves as they were wont to doe. Who is so vnnaturall, that is not moued with pitie towards the sicke?

who is so without all bowels , that is not touched with compassion of a sicke man? If his heartstrings be not so hard as a horne, if he haue not a flint stone in place of his heart, if his reines bee not steele , and his heart and bowels hewed and framed out of an hard Oke , hee must needes haue some remorse , his bowels muste needes yearne, and his hart within him cannot chuse but mourn ouer the groanes of a man that draweth his last breath. And as the Lord spake it is a memorandun for them to strike their frozen hearts : so for our selues wee haue to take this Item also, for in them he toucheth vs, our share is in it , hee shadowes therein the whole estate of man-kinde iubie to euerie disease, alwayes drowping and complaining, alwayes laide vpon one side or other, tea-ching vs to grieue ouer , and to diuorse our selues from all securitie. The Scripture in this point is plentifull , *Who can say his heart is cleane? There is none that doth good, no not one, all are sicke either of the couetous dropsie, or ambitionis feuer of the itch of concupiscence. Hee that hath not the fit on him , may start vp and looke to his neighbour.* All our health is a perillous disease, our righteoufulness is as a ragge stained with the flowers of a woman. If none be vioide, if many sinnes lie hidde in vs (for who can tell how oft he offendeth, who can say, he is not crased) if our cleanesse be filthie, if our light be darernesse, if our health be sickenesse, how filthie is our filthiness? how darke is our darknes? how sore is our sicknes? And howe truly is our bodie called a bodie of death. If then wee had anie hope of our recouerie , it would make vs looke for our phisition Christ.

CHRP. 61;

Of Phisiche and diet, sicknesse and health.

In that Christ doth vouchsafe to bee called our Phisition, and to be so , it dooth greatly commende vnto vs his kindnesse vnspeakeable , and mercie vmeasurable, that hee woulde come downe from heauen from his throne of glorie,to become a Phisition to heale our desperate diseases. More that heis no common leach, but such a one as wee may safely put our liues into his hand, it will appeare easily if we consider the properties of an expert Phisition, in whom these three are chieflie to be considered, and required. First a sense of the infirmitie, whereby in looking well ouer vs, he may know the disease the more throughly. Such a one was Christ, *Esay. 53.* He had good cause to know our infirmities , he needed not that anie should counsaile him , he knewe what was in man. Secondly, a verie readie and willing minde to heale them, and take paines with them that are diseased. This also was in our Sauiour. *Esay. 64.* The spirit of the Lord is vpon me, in that he hath auointed me, that I was willing to heale the broken hearted , and preach forth the acceptable yeare of the Lord. Thirdly, a facultie and facilitie in healing. This also was in full measure in him. He went about, saith *Mathew,* doing good, healing euerie disease and maladie among the people, which may farre more fitly by way of Metaphor, be translated vnto the soule, where after a more singular way hee worketh great masteries, and doth greater cures. This is the comfort of all comfors to the groaning soule,to haue a pitifull, awilling , and a skilfull Phisition to looke vpon them, and take them in hand.

z When sicknes or any affliction is vpon vs, we must

To be trulie
humbled in
sicknesse to
bearre the
Lords crasse.

take heede that we indent not with the Lord, but learne presently to liue righteously, and to profite by whatsoeuer is layd vpon vs, though we see not present release. For if the croſſe onely humble vs, and we be not humbled in hearted, what ſhall we be when the croſſe is gone? Therefore let vs ſee the Lord, and be humbled, because it is his doing, and with our whole heart ſubſcribe therewnto, and then let the Lord remoue it in his time, ſo that we preeſtly profite by it. A certaine man who had bin three yeares pained with a grieuous diſease, and finding no remedie by physicke, wifched many times to die: and yet when he had better conſidered, he humbled himſelf and ſaid with his heart, If this lie on me all my life, yet will I ſerue the Lord, which done he found preeſtent eafe, and was not troubled therewith afterward. Also when men are falne into the hands of the Magistrate, or of the discipline of the church, they will ſhew great repentaunce for the time. But when the time of their examination and course of iuſtice and pietie is paſt, they are neuer the better, which ſheweth that they were not truly humbled, neither receyued any profit by their preeſtent correction. But let vs learne to profite by both, namely by the immediate, or mediate hand of God vpon vs, and know that if the Lord forgiue our ſinnes they ſhall bee forgotten of men, and if we shame our ſelues, and be truly humbled vnder his hand for them, then the Lord wil take away our shame, and whatſoever affliction in his due time.

3. If we promise amendment in the time of our trouble, and yet follow it not in the time of prosperitie; it is for hardnes of heart. For Pharaoh his example is for vs to feare, we muſt not put it off for time to come, but preeſtly learne to amend our liues, otherwise the Lord may deale with vs as he did with him.

4. When ſicknes or any other trouble doth affliet vs, if we would know whether it proceede from the fauour and loue of God towards vs, let vs learne to ſee it in the example

example of the theefe on the crosse, who fled vnto God, profited by the crosse, and would that others also should so do: for if we can in trouble flie to God, not to witches, and profit by our crosse, which in it nature is able to make vs worse, wherevnto also Sathan will set to his hand: if we desire to amend our life, and that others also shoulde amend by our example: by these fruits we may see that our sickenes is sanctified in Christ, and al other our troubles are also sanctified in him. For God woulde not haue receiued vs so graciously in the sacrifice of his sonne Christ, if he ment to destroy vs, we haue giuen vs so many pledges of his loue: So we may reason with our soules, as *Manoabs* wife did with her husbande. *Exod.*

12.23.

*Perspicuum
mempercipio.*

5 Seing God created all things, nothing hath vertue in it, but as God giueth it; and when it pleaseth him hee taketh it away. Our Father *Adam* liued with hearbes, & yet shuld haue liued for euer, but we haue many other things for our nourishment, and yet liue not. Againe our fathers before the floud liued longer then we doe, yet had not so many dishes as we haue. The children of Israel liued fortie yeares with Manna, and *Moses* and *Elias* liued fortie dayes without meate: all these teach vs, that man liueth not by bread onely, and that the want of the creatures doth not necessarily cast vs into diseases, but that it is our sinne which casteth vs into them. Meate doth not nourish vs, Physicke dooth not heale vs, and the creatures doe not strengthen vs, but the Lord doth all in all, as it pleaseth him, to trie his children, or to punish the wicked.

6. In corporall blessings, if wee haue not the spirite to teach vs, that by the word, and by prayer they are sanctified vnto our vse, if we can not receiue euery morsell of meate at Gods hands, as tokens and pledges of his fauour, surely we shall either at the last bee brought to loath them, or to set our hearts too much vpon them: so that the Lord shal be constrained to take them frow vs,

to

to make them rot, melt, and stinke, so that wee shall not finde them, nor haue any good, holy and profitable vse of them. Contrariwise, if the spirit doe teach vs, and assure our hearts, that all the creatures of God are sanctified vnto vs by the worde, and by prayer: then shall we giue God due glorie in them, find profit by them, and haue them so long continued vnto vs, as shall be expedient for vs. Some that do look on the word of God, onely to get knowledge, or to be as others are, at the last it will be loathed of them. So the Minister of God, if wee like him onely for fauour, or some gifts that he hath, and not for that he is the minister of our saluation, wee shall quickly either make hiw an Idoll, or else vtterlie despise him. Therefore if we will alwayes haue them in due estimation, let vs acknowledge them to be such as labor for our saluation.

7 As oftentimes it falleth, that some men receiue naturall sickenesses from their naturall parents; so doe sonie likewise receiue from their naturall sinnes.

8 When some had admonished him for making mention of olde sinnes when hee was at the death of any: he said first, I esteeme not men as they are in the time of their sicknes, but ordinarily I measure them, as they were in their liues. Againe, they are not guiltie of olde sins in death, which repented trulie of their old sins in health, and life. Besides if they bee not guiltie, my prayer or speach hurteth them not, but profiteth others: if they bee guiltie, the trouble of them shall turne to their good, in that they shall finde the iudgement of this world, & escape the final iudgement that is too come.

9 He thought that there should not be one minister for the sicke, and the whole in the time of the plague: but that one should minister to the whole, whilst their owne Pastor tended the sicke.

10 So greatly he reioyced in troubles, that he would not wish to be vtterly freed from often infirmities, because the Lord had verie much by them prouoked him often

often to examine himselfe.

11 A certaine godly and especiall friend of his, making knowne his purpose in taking physicke to helpe him in a lesse infirmite : he said : Sir your Physicke may ease you of some paine, but I hope it shall not purge you of the fauour of God : for although you bee eased in this, yet for that God loueth you, he will meet with you in some other thing.

12 *Aza* was reprooued, because hee sought not the Lord when he was sick of the goute, which was a punishment of his vnlawfull couenant. 2. Chro. 16. Though it came of his age and trauaile : yet the children of God will so thinke of the meanes, that they see God dispossing nature, and destituting them of grace, that they faile in such things. So many now adayes in sicknesse goe to the Phisitions with *Aza*, neuer confidering their sinnes, the iust cause thereof. It is good to seeke to the Phisitions, so that God be first sought to by repentance of that sinne, which we thinke to bee the cause of the same. But when the Phision can not helpe them, and when they know no cause of their sickenesse, but are strangely stricken, and suddenly, then they are found, and say they are taken as *Moses*, Exod. 4. suddenly stricken saith, that the Lord hath met him : so the strangenesse of the thing did sooner bring him to God. Therefore as the children of God are by this meane sooner brought to God, as *Moses* and *Iob*, so the wicked in the like cases doe flie further from God, and thinke it lawfull to go to witches, when their Phisitions cannot help. Let vs then both in ordinarie & extraordinarie meanes of bleſſings, and punishments alwayes confesse, that the hand of the Lord hath wrought it, and seek to be cured of him by whom we haue beeene wounded. And let vs so looke to the means, as that we first reconcile our selues to God for our sinnes, and pacifie him, in that he may bleſſe, and not curse the meanes of phisicke.

13 The Lord sendeth plagues one greater then another

ther, yet always threatneth before the plagues doe come: so that if wee would profite by the threatnings we shoulde preuent the plague that it shoulde not come. And this vse ought we to make of the threatnings, that so we may escape the iudgements by profiting by the worde, and by them.

14 Some will say, that they do not find in themselues those fruits of true repentance, by their sicknesses and troubles, which are set downe to be in the children of God. Such must take heed that they doe not denie that which God hath wrought in them. *Job* could neuer bee brought to doe so. But if thy affliction continue, & thou findest not that profite that shoulde bee in thee, reason thus with thy selfe. I am the child of God, and am afflic-
ted, and yet profite not as I ought, therefore God doth continue the same vpon me, that I may reap due pro-
fite by it. Therefore I willingly yeede to the crosse, and take it vp: but if thou feelest not this, yet if in thy heart thou doest loue Gods word, and his children, and all goodnesse, and hatest sinne, and all wickednesse, thou thou must needs be his childe, and therefore bee com-
forted: for because thou art not humbled, therefore thou reapest not the fruit of affliction, & therefore they lie stil vpon thee, that at what time soeuer thou art hum-
bled, the Lord may take away the crosse, and give the fruit of thine afflictions. For when thou art humbled, he will cease.

15 A godly Phisition in the time of persecution hau-
ing three patients resorting vnto him, to bee cured of
one great euill, said: this straunge disease and sicknesse
betokeneth some strange sinnes and corruptions to be
in you, and therfore if you will by me be freed from the
sicknesse, reconcile your selues to God, that he may free
you from your sinnes. They all at once excused them-
selues, wherein they bewraying their great ignorance:
the Phisition vnrapped their liues, and at the first inqui-
red of them, if they did not frequent the Masse? They
could

could not plainly denie it, but couertly excused it, saying, that therein they did but as others : which when the man of God perceiued: haue you so highly displeased God , and knowe not of any sinne to be in you, goe your wayes, and first learne how grieuous your sinne is, before God : for the Lord hauing laid his rodde vpon you, I dare not take it off, vnlesse ye shew fruits of repentence. And thus he demissted them, vntill they knowing and acknowledging their sinne, with griefe returned, and afterward were healed.

C H A P . 62.

*Of Sathan's practises, and of Schisme
and securitie.*

He diuell setteth an high estimation of a man, for that (as wee may reade in the Gospel) he thinkes himselfe whilst he is in a man, to be in a pallace, but when hee is out of a man, he thinkes himselfe in a desert. Hereof it is, that being cast out, he keepes such roaring, foaming, and trembling, as is wonderfull. Paradise one would thinke, might haue delighted him being so beautifull: yet he esteemed it but as a wildernes in respect of Adam.

2 The diuell hath a pallace of pleasure, and a court of libertie for those that bee his: but if we will bee the Lords, we must be hedged in and stinted, wee must not goe awrie. The diuell will let you doe, speake and thinke what you will, the more libertie ye vse the better hee liketh your seruice: but God hath a stricte house, he will haue the heart, the minde, the soule, the bodie, and the whole heart: this is hard seruice: well it is easie to enter Sathan's seruice with the diuell, if one say, I will serue you freely, if another say, I will be a retainer to you, but I wil weare Gods liuerie, all shall be receiued, none refused. If you be

be well, the diuell is well: if you be quiet, he is quiet, but this is a miserable seruice.

3 The diuell is verie painefull in his assaultes. He workes with Christ, and doubles his temptations on him, and pursueth him all his life long. When hee gat Dauid once to consent to adulterie, then he trebles his blowes, he causeth him to make Vriah drunke, he vseth deceit, he causeth him to murther Vriah, yea he murthereth many with him the will not be contented with the borders, but he wil assay to take the principall citie. Take Peter for an example: first he comes long behinde: secondly, he was haled in by the shoulders, then he began to palter, after he denieth Christ, not long after hee sweareth, and last of all he curseth.

4 It is a part of the diuell his sophistrie, as in good things to seuer the meanes from the ende, so in euill things to separate the end from the meanes. *Dauid ioyneth both togither.* *Psal. 119. I am thine oh Lord saue me.* The diuel perswades vs, that God wil saue vs, but makes vs neuer looke to that, *I am thine.* In euil he beareth vs in hand, we may vse the meanes, and neuer come to the ende, and so clips of halfe, as when he can suffer this. *Eccles. 11,9. Rejoyce O yong man,* hee woulde leauue out this, *But thou shalt come to iudgement.* But these hath God ioyned together, and neyther the subtilitie of youth, nor anie witte of man, nor all the Diuels in hell can separate them, the pleasures of the flesh, and the iudgements of God. As to our first parents, *Eate, yee shall not die.* To whome some *Salomon* might haue sayde, if it seeme pleasaunt to you, *eate it, but death shall come.* So in these two that *Ezekiel* hath ioyned: the ease of the Pastour, and the blood required at his handes. Hee might haue sayde: go to builde you Tabernacles, where you may take moste profit, and giue care to nothing, yet God shall bring you to iudgement. God with a chaine of Adamant hath knitte the pleasure of the worlde with iudgement.

How Sathan
shrids scrip-
ture.

judgement, he that hath one must haue both.

5 It is often the pollicie of Sathan, to make vs trauele in some good things to come, when more fitlie we might be occupied in good things present.

6 We must be proude against Sathan in Christ, and humble to all men in Christ.

7 Sathan will tempt vs, though hee cannot ouercome vs.

8 As God and his Angels are about vs, so is the Diuell and his Angels: and as the good Angels haue not beene seene, but extraordinarilie: so are the euill Angels, and hee that depriueth himselfe of this meditation, weakneth his faith. For it is to our comfort, that though wee bee in daunger, and no man by vs, yet God and his Angels are with vs, to keepe vs. And this meditation ought also to humble vs, that though in euill dooing no man can see and hurt vs, yet the Diuell, and euill spirites still houer ouer vs. Againe, wee must knowe, that as the Angels haue appeared to good men for speciall defence: so the foule spirites may appearre to some men for speciall sinnes: which euill spirites are not the soules of anie departed, as in the blinde papacie it was imagined, but the euill spirites in the ayre, as the Apollte speakeith, *Ephes. 6. 12.* which are there truelie called the *Princes of the darkenesse* of this worlde, because they doe as Lordes, commaunde, and sway in the blinde soules of men. *Ephes. 2. 1. 2. John. 1. 4. 5.* Experience teacheth, that manie meddle with the matters of the Church, which are senselesse and barraine in the doctrine of newe birth. But alas what if a man knewe all things, and knewe not himselfe to bee a newe man in Christ? all is nothing.

Ephes. 6. 12.

9 We must stirre vp our owne sluggishnesse, by the forwardnesse we see in others, so shall we rightly profite by Gods graces in them.

Securitie.

384

Of Sathan's practises.

10 If we play with our owne affections, sinne in the end from sport will spurre vs to confusion : for though we be giuen to flatter and presume of our selues, that being twise or thrise spared wee dare sinne againe; yet we must know that the Lord will recompence his long taryng with wrath in the end.

Note.

11 As a man being outlawed may take his pleasure for a while, but whensoeuer and wheresoeuer hee may bee taken , he must yeeld to the punishment which by verdict hee is appointed : so the wicked in whome sentence of damnation is alreadie passed, may for a while shake of their paine with vaine pleasure, but afterwards they shall be arrested, and carried violently to the place of woefull execution . But for the godly vnto whose conscience , the assurance of their inheritance of heauen, by the euidence of the Gospell and seale of the spirit is ratified , all the diuels in hell shall not preuaile against them, but in death they shall be warned to make their open appearance in the day of the resurrection, yet as honest and before the Judge, and not as felonious offenders.

Griefe.

12 It is a fearefull thing to bee ouer quiet with our selues when we haue sinned: for the way to draw sinne with Cart-roopes, is, not to be grieved with sinne, and the casting or shaking of temporall griefe, is the way to eternall griefe. When we haue sometime quaked at sin, which we haue seene in others, and afterward(although we like it not yet) if we dislike it not with as great indignation, as we were wont to doe, but by little and little we can well away with it: It is greatly to be feared , that by degrees we shall fal into the same sinne or sinnes our selues.

Securitie.

13 Many that are not meere euill men, by securitie, haue fallen into the hands of Gods iudgement.

Enmitie.

14 It is the righteous iudgement of God, that there of is most deadly enmitie , where hath beene worldly and carnall amitie . If there bee any hatred arisen betwene

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twcene such men, and our selues who haue beeene our friends, let vs examine our selues if wee sought first to please God aboue all, and then to please them by good meanes.

15 Gods iudgements are most suddaine, and when men are in greatest delights. Euen in the Sun-shine Sodome was destroyed, and in the banquet time *Jobs* chil-
dren were slaine: therefore we are to learne to be most warie and watchful, and then most to suspect our selues when the world thinketh least of euill, and is most se-
cure.

CHAP. 63.

*Of Parents, education of children, government of
youth, and care of posteritie.*

Vhen children haue infirmities their parents are to see, and consider whether they haue not received such sinnes from them. If they haue, they are rather to pray for their chil-
dren, then too much to correct them, least they persecute their owne sinnes in the persons of their children.

2 When *Moses* was to goe at the commaundement of the Lord into Egypt, hee first returned with his wife to his Father in lawe *Ietro*, to haue his leave of him, thereby shewing his dutie and obedience vnto him, that so hee might giue no occasion of offence, & might auoid all appearance of euill: so must all the children of God, be careful in the like case, and not to excuse them selues by good meanings.

3 The Lord is carefull that his workes should be re-
corded, and that not for his owne cause; for hee know-
eth them wel, not for the age present, for that many re-
member it, but for posteritie to whome he would haue
it to come, that in them, thereby, he might bee glorifi-
ed. Therefore the Lord made choysse of *Joshua*, to whom

Exod 17.14.

he would haue *Moses* to rehearse the victories which he had giuen the Israelites ouer Amalecke and his people, that he might not bee proud thereof nor glorie in his owne strength, but that he might giue the glorie wholy and onely to the Lord that gaue it. Secondly that therby he might bee prepared to helpe the people, and to gouerne them after *Moses* departure. And this must teach vs to pray, that the Lord would euer prepare such as may be profitable to posteritie. And therefore in the 78. *Psal.* God commaundeth that the workes of the Lord, shoulde be taught to posteritie, and so saith Paule to Timothee deliuered this to men, which may be fit to deliuere it to others, &c. From whence wee may learne, that when the Lord will haue a blessing continued to any people, he will also prepare instruments to conuey his blessing to posteritie. But when the Lord will not continue his mercie, then will hee deprive them of the meanes. Seeing then in our time men are carefull onely for themselves, and few care for them that shall come after, and that so few regard to Catechise their families: These things I say are signes, that the Lord wil not continue those mercies to our posteritie, which wee doe now enioy.

4. Youth especially is to take heede of pleasure: for Young age is though fier be good, yet in flax or tinder it is not good, dan_reous age so though pleasure bee good, yet pleasure in youth is not good. Wee need not plough for weedes, they will grow fast enough in the fallow. But some will take their pleasure in their youth especially, and they purpose to become good, and to liue grauely hereafter in their diuell said to Christ, I will come out, but the time is not yet come: so wee will leauue pleasure when the time coine, and in the meane tyme hee keepeth vs in a purpose. Young men make their sinnes of a double die, Crimzen sinnes, they become a disease of the bones, and custome is turned into a necessitie, whereupon diuers

Families must
be Catechised.Late repen-
tance danger-
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uers say, I would faine but I cannot leaue them, of these if one recouer, fortie rotte away.

5 If Sathan can make our youth an vnprofitable age, in all the ages following little good is to be looked for. For if yee once nip the blossome, where is the hope of the Autumnne? Where may we looke for fruit? Well, if we will needes vse our pleasure, then must we set down some measure. The diuels rules neuer haue exceptions, but Gods Saints must learne restraint; wee must neuer make our hearts the stewards of our affections, that our thoughts wander not in them, and least in desiring things too much, we exceed when we haue them. There must be the least lusting of these outward things, because thereis least vse of them. If a man cannot want them, he wil abuse them when he hath thē. It is true that Jerom saith: The beginning is honest, but the greatnessse is deformed. And that also sinne is verie reasonable in the beginning and verie shamefaced. Thamē went first to play the whore with a vale before her face, but now with an open face: first honest recreation and then a pleasure of vanitie, recreation before labour, to play before we studie, we vse pleasure, but to no good end.

6 There is a generall rule, wantonesse is the beginning of sinne. Wee see in Esaw, to what great prophaneesse his wanton pleasure in hunting grewe. So in the Scriptures there can be found none other beginning of Salomons fall, but this that 1.King.3. when he had spent seuen yeares in building the house of God, hee spent thirteeene after in building an house for himselfe. This was scarce a good proportion, to bestow thirteeene yeares on his owne house, and seuen yeares on God his house, and the Apes and Peacockes that hee brought into the land, set the people in such vanitie, that they vanished away in their wanton thoughts. Idlenesse and trifling be the callings of Gentlemen now adaises, as also needlessle expenses. 1.Tim.5.

Wantonesse
ends in wic-
kednesse.

7 If euer we would haue the Church of God to con-

tinue among vs, wee must bring it into our housshoulds, and nourish it in our families.

8 A certaine woman saying without pittie at the birth of a poore child, here is the mouth, bur where is the meate, had this saying replied on her at what time shée brought foorth a child which died, heere is meate but where is the mouth.

9 We are not to iustifie our selues before God onely by faith, but we must also iustifie our selues by good workes before men: so that wee must not onely labour for our selues, but endeavour to stirre vp others also, and looke one on another, as the Cherubins did, and tell things one to another: as *John* told his brother. We must be carefull one for another, and that not onely for the time present, but for the time to come. This we are bound to doe, and our common dealings ought to bind vs thereunto: we prouide for our children, should we not prouide for the Church, which is spiritually tied vnto vs? Surely, if wee consider the plentie and peace, which we enioy, we shal see that it is not for our deserts, for we abound in sinne, and none iniquitie is wanting in vs, but it is the bloud of the Martyrs, who haue purchased this so dearely. For these dayes did they sowe with teares, and we haue reaped them with ioy. Now, if wee will not haue our posteritie to reap the teares of our liues, then let vs bee carefull to sowe the good seede of godlinesse, else they shall feele the sinart. The meaning is this, that they which haue housshoulds and haue beeene called themselues, should labour to leaue behind them a godly seede for the continuance of the Church, as we see in *Zache*, vnto whose whole house the Lord Iesus brought salvation. It is a fearefull thing to hasten to be worldly, and to linger to an euill thing is an holy lingering, and to make halte to godlinesse is a godly hastinesse: wherfore we reade *Psal. 42. & 95. Elisha* must not salute any, whome hee meeteth, the Apostles must not tarrie to talke with any in their ioyrney,

ney, and why? The Lord requireth great haste in his busynesse. It is profitable to make haste to heauen, but it is no wisedome to make haste to hell, yet to doe wel we find a Lyon in the streetes, but to doe euill, there is no hoe with vs. Well the kingdome of God suffereth violence, we must make halte to it, and beware wee linger not as the foolish Virgines, to bestore our selues with Oyle and to furnish our selues with the graces of God.

10 Job saith, wisedome is not found in that land which liueth in pleasures. If you find a land of good fellowes, you may seeke somwhere else, for wisedome is not there. If God hath appointed, Gen. 3. that none should eate a crumme of bread without the sweate of his browes, how much more the bread of euerlasting life? If they bee not able to dire& themselues, the next way is to seeke counsel of others. But Horace saith, This age wil bearne no admonition. *Rehobobā* thought his own counsell best, more resolute at twentie yeares, then at fiftie, yet reason is but as a gristle in vs. Set them in a good way, and yet they be vnconstant in it, desirous to trie conclusions easily drawne from euill, and yet they willeasly slip the coller, and turne to euill againe.

11 There is no sacrifice so acceptable to the Lord, as for youth to striue with this double, triple and seuen fold corde, to abandon all pleasures, before wee haue tasted of the honie with *Jonathan*. It is acceptable I say before a taste, not after a loathing. God loatheth such seruice, when the stremme of affection is weake. Looke how many baites and snares Sathan hath for sinne, so many remedies hath God to crowne vs. But young men will haue their reasons, I wil doe it, but for awhile: A foolish reason, seeing the whole age of man is but short. God will not allow a minute, therefore not our youth. Againe in our time wee must not looke for *longum*, but *opportunum*, this is the time of saluation. It is in man as in other things, in breaking of Horses, luring of Hawkes, *Vigerius* in his fourth booke *Dere militari*, had

rather haue a Souldier that never learned to fight, then one ill brought vp in warfare. *Timæus* requireth a double tuition for a Scholler, that had beeene ill brought vp. The diseases of the Spring are more curable then those of Autumne: So the sinnes of a young man are curable, if they tak not many sursets one vpon another. In youth it is easiest to resist the pleasures, which we never tasted of. If a young man then say, I will tarrie vntill I be old, before I resist sinne, it is as much as if he shold say, I am strong now, I will stay till I bee weake. This is the indignitie of our reason. *Esa. 2.* There be sins called purple, crinzen, sinnes of a deepe die. If it bee right purple, it was died both in the wooll, and in the thred. So if Sathan doe die vs before wee are made cloath, in our youth, whiles we be wooll if we be so died, it is like to sticke by vs. But if we will needes be died purple, we must be so died as purple is taken in the Apocalips: purple righteous in the bloud of the Lambe. When a man hath long had a trustie seruant, hee is loath to forgoe him, he will rather giue him double wages, so is it with the diuell, and thus for their continuance. *Augustine* said, of a young man that had liued riotously in his youth, and afterward suddainely conuerted: I graunt true repentance is neuer to late, but late repentance is feldome true. Therefore to make sure worke, let vs carrie the yoke in our youth. Often God doth punish the want of his feare in our youth, with the want of wisedome in our age: he punishment the flesh with the world. Oh saith *Job*, all these things that I suffer, are for the sinnes of my youth, his conscience accused him of nothing else.

CHAP. 64.

Of Gods worship, and of Religion true and false.

ALthough the word of God is alwayes in season to bee ministred: yet mens heartes (because of their corruption) are not alwaies in season to receiue it.

2 The diuell dooth oftentimes bring men to superstition in a good thing, that afterward he might procure them to leauie it off vtterly.

3 Superstition doth breake of loue in all estates.

4 It is a great and secrete offence thorough the corruption of nature, to perswade our selues that we may goe to see idolatrie, though in heart wee consent not vnto it. But doubtlesse as by the iudgement of God we often fall into that sinne, which before wee did not know, so the offence is great. First in respect of our corruption which naturally is giuen to superstition. Secondly, in respect of our brethren, if they be strong to grieue them, if they be weake to offend them. Thirdly, in respect of Gods glorie, the zeale wherof should make vs with heroycall spirits, to crie against such finne.

5 In the first commandement the substance of Gods worship is set downe, in the second the meanes, in the third the end; and in the fourth, is the time prescribed, wherein these things especially are to be practised.

6 God requireth the body to worship him as wel as the soule, & therfore let him that hath an eare to heare, heare: he that hath a tongue to speake, let him speak; he that hath hands to lift vp, let him lift them vp: & he that hath knees to bow: let him bow them. There are strange speeches to this ende in the scripture, that not onelie they that haue tongues shuld praise the Lord; but euery thing that hath breath, yea, hee requireth to be prayed of euerie bone in the bodie. The right and title

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whereby God chalengeth this seruice of our members, is because we are his, and when we were not his hee redeemed vs with a price. First the clay whereof wee are made was his, by creation of right he may claime vs, he findeth vs here at his owne charge, cost and expences, & so by the testimonie of the booke of his prouidence we are his. The Lord by bleeding from his heart by the speare, from his hands and feete by the nayles, from his head by the thornes purchased vs to his seruice, and therefore his title to the body is good : wherefore against the Anabaptists and Families we say, that as God is the God of the spirit, so hee is the God of all fleshe, and though hee will bee worshipped in spirite, yet not in spirit onely but in truth also, which truth (being his word) requireth the seruice of the body. So many then as refusing the congregation : make the corners of their Chambers onely witnesses of their Religion, detract from the Lord his worship. But they excuse themselves with fearing the suspition of hypocrites, an easie sclander, a thing that none can purge himselfe of, a case therfore to be referred to the Lord himselfe. But these men of all other doe euill in speaking against hypocrisy : for if they bee no more inward then they are outward, if their Chamber holinesse bee no more then their Chappel godlinesse, then are they of all men most miserable. Read *Psal. 111. 42. & 84 & 68.* and we shall see the Prophet *Danid* highly to magnifie that, which they smally accompt of.

7 Many carnall men thinke they can trust in God and in riches to; they wil carrie two bowstrings into the field, that if one faile another may serue. But wee must serue God either euer or neuer, either in all or in none, either euerie where or no where. These men will not say with Christ, one thing is necessarie, but they will serue God and the world. Thus some pray to God and per forme their vowes to the diuell, some are onely retai ners to Christ and beare his liuerie, but are indeed the seruants

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seruants of sinne & their owne corruption, some beare the marke of God in their foreheads and in profision; but they beare the marke of the beast in their hands & conuersation, wee dare and must credite the Lord with our soules, why should we not credite him with our bodies also? God knoweth that we are but fraile, and hee having made vs will surely preserue vs.

8 The place where God is worshipped, is called in the Scriptures, *The presence and face of the Lord*. It is oftentimes said in the Psalms, that we must come before the face of the Lord, and they that eate of the sacrifices are said to eate with the Lord. Therfore when we come to heare the word, to pray or to receiue the Sacraments, we come euuen before the Lord, where hee sheweth his presence more clearely. although wheresoever we bee we are in his presence : for as the power of the Prince is ouer all the land, yet his chiefe presence is in the court: So is the presence of the Lord chiefly in the house of praier, though he be euerie where, which if men would rightly consider of : then would they also take heede with what feete they enter into the houise of the Lord, and would not bee so bold as to come thither without preparation, nor to passe away without any meditation of that which they haue done or heard . The want of this perswasion causeth all carelessness, both before and after, and when we are present. If this kind of dealing, will not bee liked nor allowed of any worldly Prince: that men should bee admitted to the Chamber of presence, and yet care not what they speake nor how they behauie themselues : surely the Lord will not alwaies beare with such as abuse the house of prayer, and irreuerently behauie themselues in his holy presence: Mal. 1. though for a time he suffer them , yet certainly in the end he will be sure to punish it most grieuously. Therefore we had need to bee watchfull ouer our selues both soules and bodies, least by abusing our selues before
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the face of the Lord, we prouoke him vnto anger, and cause his displeasure to fall vpon vs.

9 In the beginning of our gracious soueraigne her raigne, it was vsually saide, that the dearthes that then were, was for the new learning. Afterwardes the Lorde sent peace and wealth, as wee doe now see: whereby hee giueth vs to vnderstand, that it is he that brought them from popery, so that now hereafter none can complaine. Wherefore they doe sinne verie grieuouslie that shall say the Gospel hath brought dearth, diseases, and warre. For wee can all testifie, that the Gospel hath brought peace, plentie, and health, which if wee will not beleue, then, the Lord will roote vs out, though for his name and glories sake, and for his sonne Christes sake, he will raise vp a seede after vs, that shall confess this to his glorie, as we see in the example of the Israelites, which had a *Joshua* and a *Caleb*. But as he punished the Egyptians because they were ignorant, and the Israelites because they abnsed knowledge; as he punished the Israelites because they would not worship him, and punished the Egyptians because they would not suffer them to worship him; so he hath punished the Papists, because they were false worshippers, and the Protestants for that they abuse the true worship: and as hee punished the Papists, because they would not suffer the Lord to be worshipped; so will he punish the Protestants, if they will not worship him: for there is like proportion.

10 Some will say, what can we gaine by hearing the worde, ca^re we liue be prayer & our housholde mult bee prouided for: if wee could come by our liuing easilie as some doe, or if we were as well to liue as such a man is, we would serue God then as well as any of them, they may serue God freely, and without any cares to hinder them, we must take paines for our liuing, necessarie calleth upon vs to follow our labour. But dost thou not knowe, O man, that the Lord leauing thee in this neede, doth now long

Note this proportion.

*Mal. 3, 14.
15 16.*

proue thee, whether thou serue him for thine owne easē, or for his glorie sake? If thou doe not now discerne of thy temptation, and applie thy selfe to the seruynge of God, in hearing, praying, reading, and thinking of his worde, but doost in a greedie care teeke after earthlie things, bee sure that if thou bee his sonne, hee will at one tyme or other correct thee, and by one way or other wain thy minde from these outwarde things; but if thou belong not to his couenant of grace, he may perhaps giue thee thy desire, and leaue thee also without correction, which is a signe of a bastard, but at the last he will cutte the off from the things that thy chiefe delight is in, and finally thou shalt perish euerlastingly in hell.

11 When men will not hearken vnto the truth, then will he giue them vp to beleue lies, and when they will not regard his faithfull ministers, that laboure with them to bring them to holinesse, then will hee leaue them to such deceitfull workes as shall please them in prophanenesse. And as it fared with *Pharaob*, and his people that would not beleue *Moyses*, but hearkened to the sorcerers of Egypt: so shall it fare with all those that will not beleue Gods faithfull seruants, the true preachers and ministers of the Gospel, but will be led and headlongly caried with popish Seminaries, and such wicked guides as sowe false doctrine, and leade them into all errors and heresies. The Sorcerers coulde not take away the plague of the frogges, &c. but indeede they caused mo to come, whereby the king and his people were the more troubled: so is it in all false religion, they will bring men into manie troubles, but they cannot helpe them out of one, they will helpe to profite sinne in men, but they can not rid men out of one sinne. It is proper to the worde of God onely, and to the true doctrine deliuerned out of the same, that ministreth comfort to Gods people in their troubles, and stayeth them in their distresses, as *David* sayth, *Except thy law had beene my delight, I had perished in my troubles. Psal. 119.92.* Wherefore if in death,

yet

and in troubles we will be quickned and comforted, let vs delight in the statutes of the Lord, and wholy depend vpon the doctrine of his word.

12 *Moses* was not so well when he was in *Madian*, as if hee had beeene in *Canaan*, yet better then when hee was in *Egypt*: for though *Iethro* had not the worshippe of God pure in euerie respect, yet was not hee an Idolater. For then *Moses* would not haue dwelt with him, nor yet hane sacrificed with him, if he had offered to a strange God. Whence we learne two things; the first, that if wee haue the chiefe and principal poynts of religion with vs, although they may be some wants and defects, yet, that we make much of Gods great blessing therein, and laſbour carefully and diligently to vſe them, shewing our ſelues thankfull to God for them; ſo will the Lord in his due time beſlow mo blessings vpon vs, and minister that which is wanting vnto vs. Secondly, that the Lord will alwaies haue ſome to keepe his truth, to the glorie of his owne name, and the condemnation of the wicked. *Iethroes* religion may bee tried by theſe notes. 1 That hee reioyced more for the deliueraunce of Gods people, then for the promotion of his ſonne. 2 Because he was carefull to confirme his faith, by the experience of them which had receyued greater graces. 3 Because his ioy did breake out into an open profefſion of ſacrifice. 4 His diuine ſpeach and good counſaile which he gaue to *Moses*, doth teſtifie that he was a pure worhipper of God: at the leaſt he helde the chiefeliſt, and was not a nouice in religion. By *Iethro* his example, wee may learne to trie our religion, if it be pure, then it worketh in vs a care to vſe all the meanes: 2 we take ioy in them. 3 Wee repreſſe the fruits of it in our life. 4 Wee reioyce more at the proſperitie of Gods people, then at our owne preſerments or commoditieſ.

C H A P. 65

Of Regeneration, and Sanctification.

T is a greater miracle that a man shuld become a newe creature, then a man shold be cured of never so straunge a disease. Hereunto agree the Prophets, as *Esay*, 1 r. Where it is shewed that men as savage as wilde beasts shal chaunge their nature, and become tame, so that the Prophet counteth this a miracle: yea, if we our selues sawe the wilde beastes tamed, wee woulde count it a miracle. The fathers thinke that the regenerating of a man is more miraculous then to turne water into wine: for the wine is of the grape, the grape is of the tree, the tree is nourished by water, so that wine after a sort doth come of water: so that the one is more common, the other is to bring out one contrarie out of another, and a thing of that whiche hath no cause going before, and he that maruaileth not at the conuersion of men, he hath not tasted of the gift of regeneration, and new birth.

2 Men must first be made, by feeling of their sinnes, to seeke after Christ, then by an holy faith to find Christ, and then by newnesse of life to dwell with Christ.

3. Wee haue nothing to doe with God the father, the sonne, or the holie ghost, vnlesse wee bee regenerated.

4 As wee haue taken a vaine delight in the vaine course of this life; so we must sigh and pray, to be delighted spiritually in spirituall things. If the bloud of Christ hath washed vs from the guiltinesse of our sinnes, then the holie ghost hath purged vs from the filthinesse of our sinnes.

5 The reason why the graces of God are sweetest in

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our new birth is, because we doe after the same, fall somwhat to the flesh againe, otherwise it would not bee so: and regeneration. John. 3. is the worke of the spirit onely although in the respect of vs it seemeth contrary betweene vs and the world, for the world thinks the pleasures present alwayes sweetest: so doe not the children of God, euен of their spirituall delights, nay they are contrarie in another thing to themselues, for they thinke their present corruptions and temptations ever greatest, as in sick men, the last sicknesse is the forest, but they thinke the present feelings of the spirit ever least, thought it may be, they be as great as euer they were before, but who knoweth the cause of these things? Seeing it proceedeth wholly from the spirite of God, who as the winde bloweth here and there, and in what measure it pleaseth him.

6 Seeing we are the Temples wherein the Lord will vouchsafe to dwell, it is good reason we should cleanse our selues, In respect whereof, first the Prophet Esay, 52. 11, and then the Apostle, 2-Cor. 16, 17. building the exhortation of cleansing, presuppose this, that where God will dwell there is a place cleansed, & indeed a temple.

7 There is no man of iudgement, that though in other places he thinks many things lawfull, or at the least indifferent in their owne nature to be done, yet he will not doe them in the Temple, So consequently, if we bee Gods Temple (as euerie Christian ought to be whensoeuer he goes) we must be cleansed. Againe, for that the Lord hath made the priests, and we must carrie the vessels of the Lord, therefore we must be cleane, Reuel. 1 for Priests were to chuse others, and therefore good reason it was they should be cleane: and we if we will be cleaners of others, necessarily we must bee cleane our selues, Yet there is a third argumēt, Ier. 3 1. 1. which is most effectuall, and that is, because our heauently father is holie. And if this move vs not, we are rather as seruants holy, for feare of the whip, or we are mercenaries, wee will cleane our selues

selues for hope of reward. God our father is cleane, therefore we his children must be also cleane. God is of pure eyes, and no defiled thing must enter into the new Ierusalem : wherefore wee must cleanse our selues, because we be the Lords Temple, because wee bee Priestes ; because our father is cleane and holie. A thing is filthy in the lawe, eyther by touching another thing that is vncleane, or which hath vncleane issue in it selfe, so that there are these kinds of pollutions ; the first, if we touch an vncleane thing : a thing vncleane of it selfe, as a leper : and thus, if we touch swine, or the diuell, or anie kinne of the diuell, which bee things vncleane, we shall bee also vncleane. The cause is pitch will defile a man. There is a second kinde, which is this : we know that water, for as much as it is a baser substance then the wine, though in it selfe it bee no mere vncleane thing, corrupteth the wine beeing mixed with it. In like sort, the creatures the things of this worlde, though they bee not wholie vncleane of themselues, yet because things be of a baser condition then our soules are, if our heartes bee set on them, they pollute vs. There is a thirde kinde, and that is not by touching anie vncleane thing, but by becomming impure by it owne nature, and this is the touch of our owne reason, of our owne witt, of our imaginations proceeding of our selues, which will defile vs : though we touch neither the diuell, nor the worlde. And indeede this is such a kinde of defiling, as comes by a mans owne sweate, or by our own blood, being polluted in it selfe, as the babe which God pasid by. *Ezekiel.16.4,5,6.* From these kindes of filthinesse wee must be cleansed. And yet there is another maner of cleansing, and that is put downe for vs. *Levit.13.48.* where it is spoken of a warte or woose which had beeene defiled with the plague of leprosie, that shall be washed. And yet although the Priest see it bee cleane, it shall not bee cleane, vntill it be washed the second time, yes. *55.* We must proceed from cleansing with sope to cleanse with

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with Fullers earth, and with nitre. Now, how this cleansing must be, the lord Iesus sheweth. *Ioh. 15. 3. 4.* Now are they cleane through the worde which I have spoken unto you, bnt the spirit worketh by the worde. In Baptisme wee are cleansed, it is not the water that cleanseth vs, but the spirite which is as a fire, howbeit this fire hath Oyle to minister matter to it, which is the word. This worde is that, which quickeneth and inflameth vs: and this is not onelie holie in it selfe, but it maketh vs holie also, if we beleue it.

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If wee were to bee cleansed but from some kinde of filthinesse, it were an easie matter, wee woulde easilie conclude it. For there is no man, but cleanseth off some filthinesse, no man hath all the spottes that are mentioned, but to bee scowred from all: this makes the purification full. It is saide *Herod* heard *John*, and hee heard him gladly, and hee did manye good things. So he was cleansed in manie things, but not in all, when it came to the sweete sinne, thou shalt not haue thy brothers wife, which shoulde haue made vp all, then hee broke off. When *Felix*, *Act. 24.* had heard *Paules* matter, hee gaue him libertie, but withall hee hoped hee shoulde haue gotten some money, so that his heart was not wholie cleansed. *Ananias and Saphira*, *Actes. 5.* gaue a great part of all their possessions to the Apostles, but all came not, they kept backe a pece. *Naaman. 2. Reg. 5.* would worship and sacrifice to none, but to the true God, but yet he woulde haue the house of his maister *Rimmon* excepted, to offer to the God *Molech*. So may wee say of our times. The *Bethuliens* woulde haue a teartme to serue God in, they were tearmers, but it was but for a tyme, This(all) then is that which makes all perfect. And then hee wittilie saide of a father, of this worde *Catholike*. As it signifies an *vniuersitie* of all, as that God hath a *Catholike Church*, in all ages, and in all places, and of all estates of men, a Church, so mee thinketh, that they

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they are good Catholikes that are sanctified through it, that will wholly cleanse themselves. So then wee must throughlie bee cleansed, i. both in the flesh, and in the spirit, as 2 Cor. 7. 1. both in heatt and in hande. Jam. 4. In the Hebrew tongue it is worth the obseruation, how two wordes commonly to this effect runne together, the one is, that wee multe bee straight, as were all the ^{Straight} Saints, Job, Paule, and Daniel, who were alwayes streight. So mult they bee that deale with God: they must haue no crookednesse in them: the worde, as I thinke, is alluding to the outheare tymber in a buil-² sound, ding. The otherworde signifies Sounde. It must not be hollowe, though it bee streight. So that these two must goe together streight, and sounde; wee must neither bee crooked, nor hōlōw. So referring these to the Saintes of God whom we named, if you looke to their outward partes, they were streight, if you looke to their internals, they were sounde. This then serueth well for two sortes of men, which are both hypocrites. There bee some men that will beare the worlde in hande, that the best side is inward, and the worst outwarde, as the *Nichodemites*, who, howsoeuer they doe outwardly: inwardly they worship God deuoutelie. Others their are cleane skinned, men as cleane as Alabaster outwardlie, but inwardly they bee dissemblers, and they are contrarie to the other, and beare the worlde in hande, that the best side is outwarde. These haue the cleannesse of the flesh, though not of the spirite: as the other thinke, they haue the cleannesse of the spirite, though not of the flesh, and these be meere daungerous dissemblers. If a man bow to Baal, one may see a spotte of his knee, and yet hee will haue a cleane spirite, hee is an hypocrite, well we must not be halfe Christians, we must be good Catholikes, cleane throughout, cleane both in the flesh, and in the spirit.

9. The flesh it is sure a verie corrupt thing, and wee should soone see it but for the flesh, which is as salt to

keepe it from putrifying for awhile, which if it be gone, the flesh corrupts straight, which we shold see, if wee wold but take the view of a dead man out of the graue. It is but a rotten thing, and therefore all that is bestowed on it, is laid vpon that, which in the end will make all as rottemesse it selfe. They therefore doe euill, that lay out all their substance on their flesh, for it will rot, in regard whereof the Apostles bids vs not to take any great thought for it, or to prouide much for the lukes thereof. Rom. 13. All that comes of the fleshe, and all that ends in the flesh is filthie, and therefore we must not make our flesh a Queene, or as a Paradise on earth.

We must sanctifie both bo-
die and soule
to the Lord.

10 Our Sauiour Christ saith, our righteousness must exceed the righteousness of the Scribes and Pharisees, therefore not to exceede the Pharisees, not to excede heretickes, nay not to exceede the heathen men, but to want euen the outward good thing, sheweth that all our Religion is invaine. And yet to cleanse hand, foote, eye, tongue, and all without, is called but the cleansing of the outside of the platter. But we must not rest here, we must goe yet further, and be pure in heart, for *Blessed are the pure in heart*, such shal receiuue the blessing. Wee had great neede to cleanse our spirits, for as they retained the image of God before sinne came, so now being corrupted, they are most corrupt. For euerie thing degenerating into a contrarie nature to that, which it was is made most contrarie. The honie a verie sweete thing, yet when it is often purified, manye haue a most bitter matter of it. So God his nature is gentle, and he is long erre he be prouoked to wrath, but when he is angrie, who is able to abide his wrath, downe goe mountaines and hils, and all before him: so the perfectest part of man being evil, is of al things most abominable to the Lord. This deceiuers all men to thinke some good thing is left in them. But if the tong which speaketh out of the abundance of the heart, haue

Spirit.

haue but the ouerplus and superfluite of the heart, bee a world of wickednes (as S. James faith) how much wickednesse thinke yee is in the heart? Nay the sinne of the spirit is so evill, that the Lord hates the small smoaking stemes of it, euen the verie euaporations which ascend out of it. There be some motes in it, which in the darke cannot be seene, as in time of superstition, because of their palpable ignorance, they cannot bee discerned, but when the Sunne beames commeth, those little motes are espied, vntill this Sunne beame had shined to Paule, he could not see these motes, bnt afterward he saw, that *Thou shall not lust*, was a great thing, and then seeing his motes, he fell out of conceipt with himselfe. Our fine spirits now adayes will admit Religion, but they will mingle it with that filthinesse, that comes out of themselues, I meane their owne wittie conceteates. Thus we see, that a man that will grow vp to the cleare hope of a better life, he must be cleansed from all filthinesse of the spirit, euen from his finest sinnes, for otherwise they will worke him woe enough.

11 Touching sanctification, we must haue our direction out of the old Testament, and wee must consider, whether our thoughts, words and worke be cleansed from their outward corruptions, and though we be not giltye to men, notwithstanding I say, our thoughts are not sute. And all things are impure vnto the Lord, vnlesse they be sequestred and made inappropriate to God, so that, if we haue set our verie thoughts apart to God, then there is a holiness begun, and then we are meete not onely for meate but for a sanctified vse. To vnderstand this the better, we must know that the Gentiles, who refer vs by proportio of sanctificatio to the signes of the law, hath set down, that sundry beasts seruing for meate onely, were not vncleane, but if they come to an holy vse, they were vncleane. So we thought we be not vncleane in these outward things, yet that is not enoughe, we must be cleane also to serue the Temple, and

What is required
to be sanctified.

as the Temple that is holy. Now the difference of the beasts vsed in the Temple and other common beasts, in this, the beastes vsed to a common vse were vsed in many things, but those of the Temple were vsed but to one. So if we be to serue for a holy vse, we must not be for when and for what we list, but taken vp in thought, word and deede to serue the Lord, we are not to bestow our thoughts on all things, but refer them to the Lord imediately or immediatly.

12 Certaine it is, that to the cleansing of our selues: as it was in the Law, that the gold & siluer being cleansed for the seruice of God, had such a defiling by the seruice of Idols, that no water could wash them cleane enough, but being neuer so well purged, yet they must of necessitie passe thorough the fire; so wee say of our corrupt nature, though we cleanse it, and cleanse it verie oft and verie much, being so much corrupted both of it selfe and with the touch of outward things, yet it must needes goe thorough fier, and passe by death, which must throughly purge it, without which it cannot wholly be purified. For before an vnuerfall cleansing there must be a dissolution of nature. There may be other seruices to vse in vs, as there was of those beastes that were for meate, but when we must come to that one and immediate seruice of God, there cannot be any, vntill our nature bee dissoluued, and are passed thorough the furnace of death, and so we shall be freed from all filthinesse. In the meane season the crackes and breaches of our nature, and the corruption crept into the bones, sinewes, and veines hidden in the iecture partes betweene the marrow and the ioyntes, (whether the Apostle saith, the word of God dooth pearce, Heb. 4.12.) I meane the sinnes of naturall corruption shall not bee laid to our charge, and for other pollutions in our soules wee are to striue against them, and to grow vp in the feare of God, which 2. Corinths. 7. 1, is to fulfill, as the Virgine Marie fulfilled the daies of her

Our sanctifi-
cation must
be continuall
and is not per-
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on.

To fulfill the
daies of our
sanctification.

her Purification, the dayes of our sanctification. The word is taken from the text of Numbers, where the dayes of consecrating a Nazarite must be fulfilled. Hee should bee many daies in cleansing himselfe, which if they were not fulfilled, his sanctification should not be perfect. So that if the Nazarite continued thus vntill the end, then hee should be free: but if euen the verie night before his time was ended hee touched any vncleane thing, then all that he did before was voide, and he was to begin all his dayes againe, for he was impure. For so long as any part of the sanctification is to bee done, all is vnperfect. This is more clearely set downe.
Numb. 19. 11. 12. Where mention is made of purifying the third day, and the seventh day, and if the man touching the dead did not fulfil euery day, then though he came neere the end, and fulfilled not the end, hee should be impure still: if hee purified not himselfe the third day, hee should not be cleane the seventh day. So we must not deliuere an holinesse to God for a time, or in some cau' es, or for some persons; but we must thoroughly fulfill the dayes of our holiness, not presenting I say a maimed holiness: as in the Lawe it was not permitted for a man to offer a lame or maimed beast, though it wanted but the taile, which was a smal thing, yet euen for that defect the Lord refused it. There are a great many of professors, which would needes be men sanctified, but they are loath to be cleansed, and to fulfil the dayes of their holines. They wil go awhile, a day, or two dayes, they will not come to the third, and then they are vncleane the seventh day, and so all their labour is in vaine. Others, when they cannot away with this stricknesse to continue; say on this maner, seeing we are still vnperfect, let vs be vnperfectly vnperfect, let vs be vncleane stil, let vs prepare riuers of sinne: for Christ shed stremes of bloud, the more we sinne, the greater glorie wil come to Christ. And thus they stand at a stay, their holiness is a standing holiness, it firs not, it stands

at a stay, they are no perfe& Nazarites, they still lie in their pollutions, their motions is from the house to the Church, and from the Church home againe, and at the yeares end they are as holy as in the beginning of the yeare, they goe and goe to the Church , and make many voyages, as an horse in the Mil makes many circuits, who labours still from morning vntill night , and then he is but where he was at the first, so they are in a motion from morning vntill night , and at night they are euen where they were , when they begun in the morning. There is another sort not standing still, but they make many beginnings : and when they come to the third day they begin againe , and againe , and againe , still they goe backe and then they must begin againe , and so they come to holinesse by fits . These many beginnings are not good. There is but one motion commauded, but it must be continued, we must fulfill our many dayes , when we haue once begun, wee must not defile our selues to become new Nazarites . Neither must we stand at a stay, but goe forward, but if happily we doe fall, we must take a view of our selues, that if we fall not the second time , wee will fulfill our dayes indeed . The equitie hereof stands on this, the Lord respects the fruit and not the blossome. He calles himselfe Alpha, in the beginning, for hee is so, but in respect of the end he is also Omega . So must it stand with them, that are his Temple, they must not be onely Alpha, but also Omega, they must fulfill their holiness. In regard where of wee see *Ezech. 9.* That the murmurers are marked, it is with the letter *Tau*, which is the last leter in the Hebrew Alphabet, and it betokneth an end, to shew they had not quaumes and startes of well doing , but they were men fulfilling their dayes. Wee know the trees in Gods Orchard , are Palmes and Cedars. The nature of the Palme tree is to grow beeing young, and to beare fruit continually: the Cedar though it be long in deed erre it grow , yet when they bring foorth they
bearc

beare fruit long, and when they are verie old. So they, that are planted in the Lords house, the older they grow, the more fruit they beare, being of the nature of the Cedar growing from faith to faith, not making many beginnings. And if the Lord bee not content to abound, but to ouer-abound in mercie, then must we also euuen abound more and more.

Rom. 5.20.

13 It is not possible without affliction to enter into Christs kingdome, except yee sup of that Cup, and be baptised with that baptisme, that he was baptised with: why? But here is now no persecution. Surely if we haue not *Esaies* sword, we shall bee sure to haue *Ismaels* tongues, and that is worse then a two edged sword. This time will afford no sharper, but when the beast shal be loosed againe, but when the Dog-daiies come in againe, we must learne ioyfully to receiue the other, and to accompt a chaine of Gold lesse honourable, then a fetter of yron, which shall bee clapt vpon vs for Christ and his Gospell sake.

14 The bellie was the first sword the diuell drewe against man. Paule saith to Timothie, drinke no more water, in sicknesse or infirmities we haue leauue to drink wine, otherwise we must take heed of wine wherin ther is excesse. *Noah* thought that aftet the great water, wine would haue done him no hurt, but it made him a laughing stocke to his own sonne. The children of Israel did eat and drinke, and then rose vp to play, for they had not so much lust before meate: and what play played they at that time? That which made *Moses* breake the Tables for anger. *Lot* did most shamefully abuse his body, where though he cannot be accused for wilfulness, yet he may bee condemned of negligence. And what children came of that stocke, surely the washpot, and the maker cleane of shooes, the enemies of God his children, which might not be recejued after fourteene generations. When *Elijah* was to bee prouided of God, to haue him his Cater, what meate fed he off? A cake bakt

Temperance
good.

1.King.19.6. on the cooles and a pot of water: might not God haue sent him roste meate and baked meate? But hee knew it was not best for him. So *Daniel* being in the Lyons den, God might as easily haue caught one of *Nabuchadnez-zars* gard, carrying a seruice vp to the kings board, to bring meate to *Daniel*. He feazeth vpon *Habacucke* carrying the Reapers their meate, which I thinke was but an homely seruice. *Elisha* when hee made a set feast for the young Prophets, they had nothing to dinner but a fewe wortes, and there were *Coliquintidaes* among them to: and so he willed the king of Israel to set bread before the Generall, and the Lords of the armie of the king of *Ashur*. *Daniel* durst not venter on the Kings fare, but put vp a supplication, that they might haue nothing but gruell.

The flesh must
be subiect to
the spirit. 15 It is too vnnaturall to yoke the spirit vnder the flesh in most miserable thralldome, to set the crowne on her head to make her a Lady, and to compell the spirit to take lawes, iniunctions and commandements at her hands; to set her at the helme, and to make her word to stand, and if shee say, I will, that thou abuse thy bodie with surfaiting, drunkennesse, adulterie, and it must be done whatsoeuer it cost. Why this is to let a blind horse or an vnruyl mad horse foremost in the teeme: this is to saw off our owne legge of flesh, and to get vs on a wooden leg, this is to take the Crowne, the Scepter, and the kingdome from the Olieue tree, and figge tree, and to give it to the scratching and vnonprofitable Bramble, which will serue vs to no vse but to scratch vs by the hands. True it is, it goeth well with this body of sinne, that it shoulde be so, and it goeth to her heart, it shoulde be otherwise. But alas consider, though it bee ruled by the flesh to adulterie, bee at the first as sweete as the honie combe, and as smoth as the oyle, yet the end is verie wormwood, nay, nay, it is a pearcing sword.

The flesh must
not rule. Though wine in the Glasse hath a goodly looke, yet at last it stingeth like a Serpent, and biteth like a Cockatrice.



trice. Though to be vnruly in wringing and oppressing,
grudge not the conscience of sin awhit, though stolne
water bee sweete, and bread priuily eaten hath a good
taste, yet in the end their mouth shall be full of grauell,
and *Sichems* whoredome will end with a sword, and
Achans Babilonish garment will cost him his heart
bloud. Far otherwise is the condition of the soule then
this of the bodie: for where as we haue need of a table
and sundrie meates to cheerish our body, of a pot and
sundrie drinke to refresh it, of cloathes to wrap it in, *Faith.*
of medicines to salue it: and of many other things to
support and beare it vp to the soule: to the soule there
is but one thing necessarie evene faith in Christ, this is
to it the bread that came downe from heauen, the ry-
uers of water flowing to euerlasting life: this is *Esaies*
coate that smelleth so well in *Isaacs* nostrels, this is the
foueraigne plaister, this is all in all: Oh how much bet-
ter is that, that needeth but one thing: by this faith we
obtain the reward promised vs. True it is we must fight;
and ouercomming, we shall haue the reward. Howbeit
God dooth not onely set before vs the reward and in-
taileth it to vs, but he giueth vs also to ouercome, hee
assisteth vs, he encourageth, he smiteth for vs, he doth
all for vs, he giueth vs the meanes, onely this he requi-
reth: that if we feele our selues ouermatched, wee will
but crie to him, if our heart faile vs to say to him, thou
art our buckler. Let vs therefore presse the flesh, and ex-
alte the spirit.

CHAP. 66.



N Exod. 16.4. Wee may read how the Lord
would trie the children of Israel, whether
they would keepe the Sabaoth or no: and ap-
plieh the same speach in particular for the
keeping.

keeping of that day, which generally is set downe for keeping the whole Lawe, to the end that as diligent as they would bee to keepe all the Lawe : so diligent should they bee to keepe his Sabbath, and that they might doe this the better, both in keeping it them-selues and committing it to posterite: the mercie of God is commended heerein, that hee would giue them double Manna for the Sabaoth day . The like mercie he gaue to this people when they were in daunger of warre, that the enemies that day should not invade them . Now although the Lord deale not in the same manner with vs, yet the same promise is made to vs, to take away that too much carefulnesse of prouision, which we might excuse our selues by. Then wee should bee sure of this promise, and equitie thereof as Paul alleadgeth it. 1,Cor. 8. That albeit the Lord vseth not the same meanes to defend vs and preserue vs , yet we may be sure that he will euer defend vs and minister to our necessitie.

2 The keeping of this commaundement, is the keeping of all the rest, as the breach of this is the breach of all the rest: for so he saith, *Exod. 16.28.* That the Israelites had broken his commaundements, when this one was onely broken.

3 The want of the true doctrine of the Sabaoth hath bread two extremities. First in Papistrie , it brought so many holy dayes . Secondly in the Gospell many controuersies about the ceremonies.

4 The auncient fathers thinking that this day was ceremoniall, and therfore was appointed of the Church, as other dayes might also be appointed, and haue beeene as we see; othersome thinke it was meere ceremonial and now is ceased, so that now there remaineth a continual Sabbath: othersome seeking libertie, haue beeene content to vse it, as their occasion serued.

5 In the sixteenth of *Exodus*, Moses speakest of the Sabaoths, a thing that was in vse before, and came not in

in with his ministerie, and therefore no reason it shoulde be abolished with the same.

6 Whatsoeuer was requisite to *Adam* in his innocencie, and to keepe him from sinne, is now requisite in regeneration to helpe vs out of sinne; if *Adam* being perfect had yet need of meanes, then much more wee, whose regeneration is vnperfecte.

7 If *Adam* being cleane from sinne, had yet need of meanes to keepe him therefrom: much more wee, from whome the dominion of sinne is but onelye taken away, and yet the remnantes of sin be within vs. This kinde of reasoning is good, for wee vse it against heretikes, to proue the necessitie of the worde and sacraments. *Adam* had need of the worde and sacraments, and had the word in his heart: and in the outward commaundement of the Apostle, therefore had wee neede of these as hee had, though we could come to the perfection of *Adam* (which as yet we cannot) contrary to the Anabaptist. They will say we are risen again, then let them not eat, let them not marrie, let them leue themselves vnde of al humane infirmitie, which mult needs be, if we be risen againe, for then should we be like Angels:

8 The commandement of the Sabbath is of such nature that it was giuen for our infirmitie, as is manifest, for to him all daies are alike, therefore he blessed it to man. *Gen. 2.1.* In that he is said to sanctifie it, which he did not for himself, but for men, as he is said to sanctifie or blesse the creatures for mans vse. Then must a man labour sixe dayes, and lead a life active, and the seventh day he must leade a life contemplatiue, in hauing a spirituall vse of the creatures. Why would the lord haue the garden dressed? euen for that it might be more glorious: for there was the Summer and Winter, budding and falling of the leafe, which the Lorde wrought by meanes: Euen as needfull was it that the soule of *Adam* should be dressed that he might grow: for although hee was made in the Image of God, yet so that he should grow vp therin. And this

this commandement is for our imitation, it is plaine by this reason, because that the same wordes that are here to perswade him to the obedience of this commaundement is vsed. *Exod. 20.* to perswade all others to obey the same therefore as *Adam* for his infirmie stode in need of this helpe, till he were translated to the heauens, to lead a continuall Sabaoth, so is it to vs.

9 The ende of marriage in the beginning, was to preserue man in obedience: since his fall there came an other ende to raise him from his fall, and to helpe him in his obedience: so the end of the Sabbath was one before the fal, and another since.

10 The Morall law was not giuen first by *Moses*, but renued, seeing the Lord had tried them long by tradition, and they profited not, as is plaine in euerie commandement, and therefore this law for the Sabaoth was not then first giuen, but renued as the others were, it is not then ceremoniall. And this is not sufficient to say, because it is not mentioned in *Genesis*, therefore it is not at all: it is no good reason, the like is to be said of mariage, and circumcision.

11 In this that the Lord maketh expresse mention of the sixe dayes, and afterwards of theseuenth, doth not this shew, that the order of continuing the sixe dayes, is here noted to be vsuall, and the Sabaoth to come after: therefore it was not then first deliuered by *Moses*, it was before, though in abuse.

12 Yea, the ceremoniall law was in substance before *Moses*, and this is the reason because we read of Altars as *Abraham* was, and holy dayes for the sacrifices to bee offered in, though they were corrupted: for the Lord left not his people to worship as they list, because obedience was euer better then sacrifice. The Lord making Lawes respecteth not what any one man needeth, but what they most stand in need of: therefore seeing there is mention of Priests sacrifices, Altars, holy-daiies, and that the Gentiles which had these borrowed them

of the Iewes , it is manifest that the Lord neuer left his people to their owne gouernment in his worship .

13 The Lord gaue the ten Commaundements and spake them himselfe. *Exod. 20. Deut. 5.* Yet Moses added many things : hence wee may gather that whatsoeuer the Lord spake himselfe, it belongeth to all, that which Moses added was for the Iewes and so is ceremoniall.

14 The Lord sanctifieth this day when he commandeth it to holy vses, the people sanctifie it when they so vse it. The principall vse of the Sabaoth , was the vse of meanes of Religion: this is proued in that it was giuen to our father *Adam* , who had no need of figures because he had no need of sacrifices, for as much as he had not sinned.

15 The Iewes were punished , not for breaking the ceremonie, but for contempt of Gods commaundement and for doing it with an high hand ; as appeareth there, where hee that gathered stickes is adiudged to die. For first there is a difference in sinne, and then followeth that in practisewhich was in word or in precept: This is also seene in the Law of the fast, wherein no man must worke, for who so wrought hee should die, not for that he wrought, but for that he contemned the meanes to be humbled: so the like reason generally is for working on the Sabaoth & the fasting dayes, that they were not punished for the ceremonie ; but for contempt of the ordinance of God so necessarie . The equitie is in that the Lord giueth sixe dayes to worke, and but one to serue him, if the first being a permission doth endure for euer, then dooth the other also remaine for euer. And that this permission cannot be restrained for any religious vse, it appeareth as in that *Adam* had the vse, the creatures and the Apostle doth leauue all things free, & therefore these daies came not for any religious vses.

16 But some may except, the Lord made holy daies and fasting dayes , therefore wee may doe so now. Answere, first, exceptions doe not take away a general rule.

Second, the Lord maketh Lawes for men and not for himselfe: therefore they may not followe him vntille they haue the like reason, as in the day of humbling of repentance of any singular benefit, as in the Coronation of the Prince; yet these dayes are not taken vp of men, but the Lord bloweth the Trumpet, and in neglecting them it is sinne, but he must haue this prerogative to make Lawes. Seeing the equitie of the commandement is to vs as well, therefore the Sabaoth belongeth to vs as wel as to them. The Lord created al things and gave them to all, and all may haue vse of them: therefore this is a sure proofe that the reason is common to vs with them, and so the commaundement.

17 The Exposition of this commaundement sheweth the same: for the worship of God is never commanded, but this also is commaunded, and the corruption thereof never corrected, but this also aboue all the rest: as may appeare in al those places of the Scriptures. And is all this because of the pretermittng of a ceremonie? Would he not bee euer worshipped in spirit? Never to delight in the ceremonie? Therefore this was because the meanes of Gods worship was contemned.

18 Whatsoeuer seperateth God from man, or man from man is abrogated: but whatsoeuer conioyneth man to God, or man to man is left still. But the Sabaoth is a meane to ioyne vs with God, as a Lawe written in our hearts, not to seperate vs from the Iewes; for it was giuen before there was a Iew, and when it was giuen to them, it was not as to the Iewes, but as to the people of God, and therfore it belongeth to vs with them stil.

19 That it should bee chaunged once it was meete, but never to be chaunged againe: for as then the day of rest for creation was most fit, so now the day of our redemption is most fitte, seeing nowe the world is as if it were made new, and therefore it cannot be changed.

20 Then they could not kindle fire, which wee doe, therfore it was ceremonial. First, some think that commaundement

maundement , was but for time of the wildernesse . Second, the Iewes in euerie commaundement had something ceremoniall, which wee haue not now beeing in Christ . As in the second Commaundement wee are to reade, and teach the word of God , it belongeth to vs as well as to them , but to haue frontlets we are not bound . So of singing, we are bound to haue singing as well as the Iewes , but yet not with Organes and such like . So of burying the dead, wee are as straightly charged to doe it as the Iewes , yet not with oyntments and such costes as they were at . So in euerie Commaundement they had something pedagogicall which is taken away; but the commandement it selfe, is more straightly required of vs then of them, because it is more clearely set forth to vs then to them .

21 There were some ceremonies added to all the Commaundements , to mooue the Iewes the rather to keepe the same : as in the commaundement of adulterie, we must abstaine from the same sinne as well as the Iewes ought, but to abstaine from fat and such pedagogicall instructions , wee are not bound to obserue them: Note . So likewise wee must abstaine from murther as well as they, yet not from bloud & strangling; so in this comandement we are bound to sanctifie the Sabaoth as wel as they ; yet it is lawfull for vs on the Sabaoth to dresse our meate : that being refreshed therewith, we may bee the more inable to vse the exercises of the Sabaoth . But the equitie of this ceremonie of kindling fire, baking, &c. belongeth to vs namely, that so much worke may aforehand be dispatched, as that there may bee avoided al hinderances, so much as may be: & that there might be as much time gained for the vse of the means of sanctifying the Sabaoth as might be . For frō whence came that superstition of the Papists, to rest from worke at the midday before their holy dayes, surely euē from the good beginning, which was ordained to the preparation of mens hearts to the Sabaoth . Although then I could

could uot bind any man to rest from worke so long before, yet so much time must be taken, as thereby wee may bee prepared: for when we come on the Sabaoth day without preparation, it commeth to passe that wee heare and profit not, and go away worse then we came, because our hearts are not prepared to receiue that that is offered. If vpon other daies when we heare the word, we must prepare our harts, that we may the better profit by the hearing thereof: how much more on the Sabaoth day ought we to be prepared; and as the measure of grace is greater that wee come on the Sabaoth to receiue, then at other times; so there must bee a greater preparation: and greater preparation must bee had when we come to all the exercises of the Church, then when we come to some one. And indeed if the Sabaoth were our delight as it ought to be, and that wee take pleasure to sanctifie the Lords day, as the Prophet teacheth, we would easily be brought to prepare our selues that we might obserue the same. But some think it enoug if they keepe praiers, though they spend the rest of the day vpon pleasures, so small care haue they to prepare them, that they may sanctifie the rest vnto the Lord. Giue a young man a day to bestow vpon his pleasures, and he will dispatch a day before, that hee may wholly and onely giue him selfe to his pleasures, and if we had that delight in the Lords Sabaoth which wee ought to haue, we would be as prouident that we might wholly and onely giue our selues to the sanctifying of that day: and therefore those that spend it or any part of it in pleasures, the Lord will not accept as obedient to his lawes, it must bee the whole seruice that pleaseth him.

22 Not onely they that spend the Lords day on their pleasures, are to bee reproued as breakers of the Lords seruice: but they also which worke vpon the same. Amongst them those that are the children of God whose hearts God hath touched by his spirit, shall see that the

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Preparation

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26 Playing should not be on the Lord
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reason may be, that Christ in the gospel delivereth a sum
of the whole law, *Loue God above all, and thy neighbor as thy
selfe.* But this sum of the law is merely moral, therfore the
law whereof this is a sum is merely moral, except we will
accuse Christ for giuing vs a moral sum of a ceremoniall
thing. Besides the commandements were but a remuving of
the law of nature, for it was written in the brest of *Adam*
by the finger of God. Now there became a declining of
this law of nature by the negligence of them that should
haue taught it to their children. Therfore wold the lord
haue it writte once for all. But in that law of nature there
is no ceremony, for it is the image of God, & whatsoeuer
is in God, it is altogether holy & for ever, & ceremonies
are holy but for a time: therefore in the image of God, in
the decalog there is no ceremonie, & consequently the
Sabaoth is not ceremoniall. A 5. reason is this: they that
affirme the Sabaoth to be a ceremonie, must either say
that the ceremony is in the word *Sanctifie*, or in the word
Sabbath: for this is the commandement, *sanctifie the Sabbath* as for *Remember*, it is but a *promise*, & no part of the com-
mandement, but the force of the commandent stands in the
word *sanctifie*, and it is a verbe transitiuie, & therfore can
not be without an Accusative case, as *dies*, or *Sabbatum*
and in sanctifying is no ceremonie. Therefore the com-
mandement is no ceremonie. Moreouer it must needs
follow, that, that which is concluded by a reason is com-
manded by a precept; but in this it is concluded by rea-
son: your labor and rest must be scanned by Gods labor
and rest, and the Lord labored 6. dayes, and rested the 7.
day, therefore you must worke all your works in 6, and
rest the 7. As much reason is this, that as christ reasoneth
how the *disirre* being a thing brought in vpon occasion
did not therfore bind the *conscience* of the Lewes, because
tis the beginning it was not so, which was as much, as if
he shuld say or insinuat by the contrarie, whatsoever was
from the beginning it bindeth the conscience. So we say
of the Sabaoth, that it being from the beginning, not

onely printed in the breast of *Adam*, but also sounded in his ears, therefore it bindes the conscience.

C H A P. 67

Of Thanksgiving, and the right use of creatures.

No man can euer praise the Lord, till he be rauished with his greatnessse and goodnesse, and the want of this feeling causeth vs to be cold in thanksgiving, euen as our praiers be colde when we haue but small feeling of sinne.

2 And that we do in truth of heart acknowledge God to be the preseruer of vs from all euils, & giuer of al mercies, we may trie by our thankfulnesse and prayer.

3 The sin that was in the Israelites is in vs, for the want of one good thing, doth make vs rather to mourne, then the hauing of many good things doth make vs thankfull.

4 We must be thankfull presently and speedily, when we will long keepe the remembrance of any mercie.

5 Because our faith yeeldeth but drops of thankfulness, the Lord is constrained to yeeld but drops of his mercies.

6 Being with one afflicted in bodie and minde, vnto whom the Lord had shewed great tokens of saluation, and fruitfull to sanctifie the present afflictions: he said, I feare not the time of the visitation of them, that thereby do grow in the gifts and graces of God: bnt rather I feare least the time of their deliuernace should be taked with vnthankfulness, and so wofully they shoulde loose the fruit of that good which so dearly they purchased of the Lord.

7 Wee haue no continuing citie now, but we looke for another, not that wee may not call these things ours, which are sanctified vnto vs by the worde and prayer, and in a good conscience vsing them: but that we shoulde not set our heartes vpon them, further then they are sanctified vnto vs, we shoulde not desire to vse them.

8 These

Of vnrthankfulness:

Use of the creatures:

8 These outward benefits are promised with a condition, that so farre we shall haue them as is for his glorie, and our good ; with which condition wee are conmaunded to aske them ; if then we want any thing, wee must knowe it is not good for vs, but hurtfull , wee are to magnifie his mercies , which holdeth those thinges from vs which are not for our good ; and yet giueth vs that by the want, which by the thing we could not come vnto. For the thing doth not hurt vs, but our corruptions which abuseth it, therefore he keepeth promise when he taketh it away, for hee hath made the promise for our good.

9 It hath beeene the order of the Church, to begin and end their assemblies with praises. And no maruell, for of al sacrifices this seemeth ro bē most principal. First it was an exercise in Paradise, and it shall be an exercise in heauen. Againe, this exercise shall continue, when all other shall cease. For in heauen we shall not need the word, nor praier, nor sacraments, nor discipline; but the praising of God shal not cease, being a peculiern exercise of the angels & saints of god in heauen. Besides to this exercise of praising God are all other exercises directed. For why do we heare the worde, but that feeling increase of knowledge we may praise God? Why doe we Pray, but that hauing experience of God his mercie, we may more amply giue thanks to God? Why doewe receive the Sacraments, but that beeing rauished with comforts by them, wee might giue greater glorie to God. And moreover, if we may conjecture the goodnes of a thing by our vnwillngnesse to doe it, this exercise may be thought to bee the best, because it is the hardest. For naturally we are like to little children, we will aske often. because we seeke our wants, but we hardly giue thankes once, for that we forget God his mercies. Large volumes of protestations slie from vs, but in need, which would make one beleue we would be thankfull, but scarce a worde of performing a ne thing is foundin vs after our prayers heard: wherein

also we are not vnlike to the dissembling shiptmen, who in extreme dangers leauetheir Oares and fall to prayer, but comming to the land they fill Cans, and drownes all the remembrance of their gracious deliuerie with deepe drinking. In sicknesse and health we are full of praying, but the tempest past we are too quiet, and carelesse. It is maruailous in our liturgie, that among an hundred pray-
ers, scarce one thanksgiving is found, and yet in euill matters, either by a naturall Logique, or cunning Rhetoricke wee haue learned to beginne a new suite, with a thankfull commemoration of receiuing the olde.

CHAP. 68.

The 21. Chapter of the A. C. of the second part of the booke
Of Temptation.



Od tempteth vs not as the diuell, or the wicked doe to euill, but to trie in what measure wee haue profited by his mer-
cies, and yet by the same meanes that the diuell doth, but with a farre oþer
ende, as to let vs see our vñworthinesse,
and weaknessse of our faith. If wee did
throughly beleue this, that as many benefits or afflic-
tions we haue, so many baites are for the diuell, and so ma-
nie meanes for God to crowne his owne mercies, wee
shoulde bee verie carefull to finishe our saluation with
fear and trembling.

2 If we do truly acknowledge God to be he that pres-
erueth vs in mercie from euill, and we haue the testimo-
nie of a good conscience : then if the Lorde triuys with
want of things, with disquietnes of mind, &c. we shall su-
staine our selues, because we know it is not for sinne, but
for the triall of our faith, because we haue walked in our
wayes, and tarred in our calling, he hath some ende in it
which we know not, and therefore we may looke for his
helpe and comfort in his good time : for hee will gine

vs wisedome to beare it, or else recompence it in spirituall graces.

3 The Israelites had a great temptation, yet manie thinke they were not tempted, to be brought into a wilderness without meate: if he should trievs so now, wee would beas readie to murmur (though wee thinke the contrarie now) as they were, seeing we repine if we want but a little.

4 It is certaine that the Lord doth aswell trie men by benefits, as by want, and a dangerous temptation is it: for as these Israelites were at the bitter waters tried by want; so also were they tried by enjoying the goodness of God in this Manna. Seeing then that both wayes men are tried, euerie man hath to trie what his temptation is, and against what he hath to fight; as if he be in prosperitie, hee hath to fight against pride, securitie and contempt, or small regarding of Gods creatures, with which he must continually stiue, or else he shall haue no triall of his faith, nor comfort in that he hath received. Again, if a man be in aduersitie, then hath he to fight against distrust, murmuring, rebelling, vnpatiency, and such other, which wil ouercome vs, if by faith we do not resist them, & so shal we spoile our selues of the goodness of the lord.

*Dent. 29. 2.
God trieth
men as well
benefites, as
by wants.*

5 Herein hath also euerie man to discerne his temptation: a man is sick, and yet not altogether cast downe, a man is poore, & yet not oppresled therewith, euен here doth the Lord trie him whether he loue him or no, whether hee worship him in truth or not. Herein doth the Lord tempt every one of vs still, when hee commandeth vs to pray but onely for daily bread, we ought therefore herein to take a triall of our selues, but the ouerthwartnesse of our nature is such, that we can neuer look to our owne estate present, wisely to think of that: but if we be in pouertie, oh then wee would serue God indeed if wee were rich: if we be in sicknes, we would serue God if we had our health. Againe, being in health, wee thinke wee would serue God if we were somewhat tamed with sick-

nesse: if we berich, we thinke we shold well serue God if we were in pouertie, in the meane time not studying to gloriſe God in ſickneſſe, ričes, and health, by thankfuſneſſe for them, and the right uſage of them, to that end, for which he hath giuen vs them, neither yet regarding in our ſickneſſe and pouertie, with fauith and patience to waite on the Lord, being contented to ſerue and worship him with whatſoever he ſhail lay vpon vs: for by the want of theſe things the Lord doth proue vs, whether we worship and ſerue him for theſe outward things, or for the louing zeale that wee haue of his name and glorie: ſo that it wee cannot willingly come to reade and heare Gods word, to pray and receiue the Sacra‐ments, though we be pinched with wants of things, but we be tow more ſtudie, care, and time vpon them, then of this worship of God, it is a maniſt fitneſſe, that for theſe things we ſerue the Lord, or elſe we woule not.

6 By the example of the Iſraelites, we are taught to take heed that our harts be rightly and wholy with God, that not onely in the plentifull abundance of things, we can be content to ſerue him, but also euen in want, and in greatest afflictions, knowing that by this means the Lord doth take trial of vs, euen as ſiluer is tried in the fire, that the drossle may be burnt & taken away. Secōdly that the metall may be more pure & fine, euen ſo we by ſuch trials ſhould not onely haue our great corruptions purged, but we ſhould alſo be made more fit for the uſe and ſeruice of the Lord. For of our ſelues whether we be tempted on the right hand, or on the left, we are not able to ſtand, as we fee in this people. So long as the Lord continueth true religion with this gouernement, every man thinketh he ſhall ever ſtand: but when there ſhall come a change, there wil be a triall; ſo when God ſheweth vs tokens of his loue, we may thinke we truſt in him, but when he derieth theſe tokens vnto us, there is the triall. When the children of Iſrael were either in a moderate estate, or in ſome new deliueraunce, they liued very godly, and are commended,

The triall of
our ſeruice &
zeale to God.

Triall of
faſth.

commended, but if abundance of things did once make them wanton, they fell to idolatry, & when they were in miserie they murmured: where wee see that it is easie to come to generall obedience, but in particular to imbrace it in euerie place and time, this is harder. Againe, that is onely true faith, which in trouble and want holdeth out constantly, and faileth not for any temptation.

7 The Lord doth trie his people many wayes, yet but with one thing at once: as some times with want of bread or with want of meat, or with want of water, he doth not poure al his punishments at once, to let them see the corruption of their harts, because they are ready to distrust for euery thing: and againe to let them see that for many things they cannot bee thankfull. This is the ordinarie dealing of the lord with vs, he doth vs good many waies, he trieth vs sometime one way, sometime another way, and doth not lay all his punishments on men at once, vns lesse their sinnes be come to the full, and they deserue it: or else if he be minded to take some singular triall of men, as he delt with *Sob*, and thus he dealeth with vs, to beare with our weaknes, & to trie vs whether the hauing of many blessings wold moue vs rather to follow the lord, then the want of some one thing wold cause vs to forsake him. This may be seene in particular trials, as when he giueth a man many things, and letteth him want his health. If we consider this, wee shall see that wee are as readie to murmur as euer they vvere: for if the Lord give a man 2 We are as
yeers helth, yet 1. yeers sicknes doth more make him to
murmure, then many yeers of health doth make him thanke-
full. For the want of this will make men deny God, and
the Gospel, and to be readie to goe to witches for their
health, and will not looke for helpe at the Lords hands.
The infidelitie of this people vvas greatly herein be-
vrayed, for did God make the vwater of Egypt bloud?
dried vp the red sea? made bitter vwater sweet? vvoild
not that god also make waters to come out of the rocks
in the vilderernes? there murmuring is here therfore every
man-

manifest, & our murmuring is now as great as theirs was
For though men thinke that this people did euil to mur-
mure, and thinke that now there are greater occasions
then they had ; let vs consider there temptation, and
wee shall see it will excuse them , and greatly accuse vs.
For what temptation was it to haue many children and
cattell, and not to know where to haue water for them?
We vpon lesse occasions will murmur, for though we
.confesse that we are in better case then our Fathers were,
yet because some haue lesse then others haue, therefore
they are readie to murmur, though they haue other-
wise sufficient: Much more therefore would men mur-
mure if they had nothing , and then would they bid
God and his word and all farewell . And hath not God
dealt with vs as mercifully as with them? Yea if we haue
hearts to consider Gods prouidence , for who cannot
see that the Lord hath deliuered him often ? Whome
hath not the Lord dealt his mercie most liberally to?
Therefore are we as much without excuse as euer they
were.

8 Moses finding the Israelites to murmur for water,
calleth the murmur a tempting of God, because it
did not proceede of infirmite, seeing they had tasted
of and felt the wonderfull miracles of God for them,
farre greater then this was to giue them drinke : for by
the former miracles they knew that God was able and
also willing to helpe them, and therefore seeing they stil
murmured , Moses calleth this a tempting of God,
wheras before when they murmured diuers times, yet
hee did beare with them, as such as did offend of infir-
mitie . Where we see that God dealing with vs as with
them, hath beene with the time of our ignorance, and
we may all confess that the Lord dooth not deale with
vs according to the works of our owne hands, but if we
will be ignorant still, and despise instruction, and after
we haue had experiance of his goodnessse , if then wee
will presume to tempt God: so this is it to tempt God,
when

when wee know the great goodnesse of the Lord, and haue experience of the same in our selues. *Psal. 93. 2.* When we know it is a sinne which we commit, and yet we will tempt God whether he will punish or no, as Peter rebuked *Ananias. Act. 5.* And Paule rebuked those who in vaine excuses would eate in Idols temples, saying doe you prouoke the Lord. *1. Cor. 10.* And as this was the temptation with which the diuell tempted our Sauiour, saying cast thy selfe downe. But Christ answered and said, if I should so doe without his commaundement, I should denie his prouidence which only watcheth ouer men in their waies. And thus hee putteth away the diuel; this then is it to tempt God, & this *Moses* meaneth whē he rebuked the people, saying, why tempt yee the Lord, that is to say, You know your sinne well enough, the dealing of the Lord with you is manifest, and mine also. now adde not rebellion vnto sinne, but if you sinne, then doe you tempt the Lord; but the Lord in *Psal 95.* pasleth ouer other sinnes and maketh this the beginning of temptation. Wherefore he sware, &c. Now let vs consider when we fal into some sin which we know not, the Lord is mercifull, but if wee then, when we know it is a sinne by the Law of God, and when wee haue felt euerie waies the hand of God vpon vs, and the spirit of God cheecking vs for it, and that the Lord hath vsed meanes to bring vs out of it, if then (I say) we sinne, this is a plaine tempting of God. And this wee must applie to our feuerall infirmities, as if a man haue beeene an Adulterer or an angrie person, or couetous, before his knowledge, the Lord will beare with it, but after the Lord hath dealt with vs in these feuerall sinnes as before is set downe, then if men doe sinne, this is the tempting of the Lord, and this is the beginning of the wrath of God. And such men stand in a verie fickle estate and are in great daunger to fall into the hands of the Lord. This is then a comfortable doctrine, to heare that the Lord will beare with the offences of our ignorance,

What it is to
tempt God.

To sin against
knowledge is
a tempting of
God.

God beares
long with the
offences of our
ignorance,

To refuse
knowledge is
a tempting of
God.

Davids sinnes.

rance, and will not lay them to our charge, if then wee will goe chearefully forward, when he giueth vs knowledge, and other meanes to draw vs vnto him: but if we refuse instruction, and wil not be drawne from our sins, this is a tempting of God, and this shall bee laid to our charge: as we see that the Lord saith to *David*, that hee was in all things vpright before him. But in the case of *Uriah*, because his other sinnes which hee committed, both often and grieuously were but of humane infirmite, and this was contrarie to knowledge, and againe he sought meanes to hide his sinne, and was not easily brought from it, yet did hee obtaine pardon, because this was but once. But *Saul* often doing the same, at last asked counsell of a familiar spirit by a Witch, which he before had punished, wherein hee did cleane contrarie to his knowledge, euen for this it was said, that the Lord did cut him off. Wherefore wee haue to pray with *David*. Psal. 19. *Lord who doth understand the errors of his life, then purge vs from our secrete sinnes, and keepe vs that no presumptuous sinnes doe beare rule ouer vs, so shall we bee free,* &c. For if a man sinne against man there may bee an arbitre, but if a man sinne against the Lord, who shal deale for him? As *Eli* saith to his Sonnes. q. d. If you had done this being ignorant, it had beeene a small matter, but now you that haue beeene taught of me the contrarie, haue now made the sacrifice of the Lord to stincke, and so haue tempted the Lord.

9 As it is a great comfort that no temptation doth inuade vs, but that which hath taker hold on the nature of man, so this ought to make vs with profit to humble our selues, that there is no temptation vpon any man, but the same may take hold on vs in time also.

10 Wee are neuer the further from temptation for misliking it, but the nearer, vnsesse as in iudgement wee mislike it, so in affection we humble out selues in feare and prayer before the Lord, as knowing the same in time may inuade vs.

11 We must not keepe our harts too close in daungerous temptations, nor denie mercie to others, least God denie mercie to vs.

12 If we bee tempted, let vs examine it by prayer, whether it be contrarie to the word, for sin by the lawe is reuealed and rebuked, if it be sin then it bringeth the curse, for the Lawe accursteth the sinner, if it bring a curse, then must we tremble; if we tremble not, let vs suspe&t that our nature liketh the temptation, and let vs plie prayer: if we tremble in truth, wee will neuer doe the thing whereunto we are tempted.

13 When Sathan cannot get vs to commit grosse sinnes, he will assayle vs with spirituall temptations.

14 Those temptations are most daungerous which haue most holy ends.

15 If wee conceale our temptations long, it is the policie of Sathan to make vs keepe his counsell.

16 The Lord through grace doth quench in vs those temptations, which would quench in vs his spirit.

17 Temptations beeing refisted bringeth a proofe of grace in vs, temptation being receiuued argueth corruption in vs. *Adam* should not haue beene worse for his temptation, no more then Christ, bur that the one yeelded the other did not.

18 They that tremble in the temptation, shall triumph after the temptation, our faith is as a pots mouth which being large receiueth much, and being narrowe receiueth but little.

19 The godly see their temptations oft, much, and with profit; the vngodly see them seldome, scant, and without profit.

20 Being both feble in body and sicke in mind, when he felte the Lords strength in his sicknesse, nourishing him: as also that hee did cleare his iudgement and more and more giue him a misliking of euill, and a liking of good: hee knew his temptation should goe awaie in the end.

To tremble
in temptation

Of truth and errors, sinceritie and contempt of the word.

THere is no profit in teaching or hearing without application. *Eph. 6.* Paule speaking of the truth, calleth it a girdle of truth, it must not be a loose truth, out of which a man may easily be shaken, it must be a tried truth not a ranging truth, if it be loose aboue vs, it wil fall away with the least flaw of wind. *Rom. 15.* The Apostle speaketh of this putting on of Christ, we must not make abroad cloath of him, to make him apparel to warme vs at the hower of death or in sometime of trouble, but we must presently make him a garment, that it may sit as close to vs as our cotes. *James* saith in his first Chapter, that the word must bee engrrafted in vs, it must not hang by vs, but as there is no true grafting without the renting of the old stocke, that the new graft may bee fastned and closed vp in the rent. So there is no true receiuing of the word, vntill our corrupt wisedome bee rent a funder and the word of God closed vp in stead of it: so that as there is truth required, so a girdle of truth: As Christ is our comfort so he must be put on: As the word is received, so it must be engrrafted in vs. In more sensible things wee are familiarly acquainted with this matter. What profit in a plaister, be it never so skilfully made, vnlesse it bee applied? Well nothing indeed is good without applying. The Sunne is comfortable, but what dooth it if we bee shut vp and it never come to vs? What nourishment is in meate, what vs in apparell, if we vse and applie them not? So Christ and the word not applied are nothing to vs, though most profitable in themselues.

2 Truth is a thing specially esteemed of the Lord, and it is a seruice so acceptable vnto him, that he will not be without it, and therfore a rent or pension due vnto the Lord. But why dooth the Lord so require truth at our hands? The Prophet saith, *The Lord hath magnified his truth*

truth and his name above all things, and her bath put himselfe, as his name to be called the God of truth. And Christ the second person in Trinitie witnesseth his death to this, in calling himselfe, not the God of truth, but truth it selfe, and he beare witnes before Pilat, that he specially came into the world to beare witnesse to the truth, (o greatly he loned it). For the holy Ghost we read Job. 14. Hee is said to be the spirit of truth. So we see how great a thing this truth is with God, for he makes himselfe glorious in this title, and makes it the Crowne of his head, his sinne, his spirit, his Ministers are glorified by it. In a second respect truth is deare, for that Adam being charged to beware of the forbidden fruit, had his first assault of Sathan against the Lords truth, and hereupon Adam forbeareth to pay this pension in Paradise; but therfore he lost all his possession in Paradise. Because of this dealing of the diuell in Paradise, euer since the Lord hath beeene very iealous of his truth, and wils men should whatsoeuer they doe remember to pay him truth. The third respect, why the Lord will haue truth, is, because it is a thing most concerning vs, and comforteth vs in the agonie of a distressed conscience. For in this case mercy cannot so comfort vs, for God hath justice as well as mercie, and he is iult as well as hee is mercifull, and for Christ he cannot comfort vs, for hee is not giuen to all, and it may bee not to thee, and therefore in these two there is the comfort. But to chalenge the Lord his truth is best, and his faithfulness in giuing Christ, whome he hath promised, is our chiefest hold, and nothing can put vs beside it. This is the surest tenour of our saluation, because by this wee hold whatsoeuer we hold, and howsoeuer wee are defective in other things, yet in respect of truth wee must make much of it. Thus in these respects, that truth is the diademne of the Lord, in respect that Sathan dooth so assault it, and it is the tenour of our salvation, it is sure that it is a pension to be paid. But to come neerer, whether this truth bee in vs or no,

we see the earth it selfe is not onely true, but liberall to vs. And as it hath truth and mercy, so knowledge is in it to; for it knoweth all times and seasons, When to receive, when to return, it shewes it selfe a cunning Scholler, & it keepes such a comly course in all seasons, as if it had perfect knowledge, & this is another reason, why we must labour for truth. We may well be compared to a land: For though there be a soule in vs of the substance of heauen, and comming into our bodies made of earth, should make them like to heauen, and so heauen shuld lift vp to heauen from the earth, yet our bodies, which by the soule should be more heauenly, haue so weighed down heauen as it were to the earth, & pressed downe the soule to things below, That wee haue set earth as it were above heauen in all our attempts and imaginacions, and so our soules are become a very ground & land, for all our intent beeing earthly, we are iustly called earth.

There are 3. kinds of truth

3 There are found out three truths. First, The truth of life, which euery man must labor for. The second is, The truth of infiſce, which is in common wealthes. The third is, Truth in doctrine and Religion, which is in the Church. For that truth of life, which ought to bee among men, that we may better vnderſtand it, we wil shew it in meaſures and weights. In a meaſure there is a Standard, and in weight there is a Seale, and if our meaſure bee equall with the standard, and if our weights bee iuft with the ſeale, ſo as they be neither lighter nor heauier then the standard weight: our meaſures and weightes are true. Now to apply these things: the maine & ſtandard truth is ſet downe, John. 17. T by word is the truth: Then here is the point, the word is truth. If our thoughts be agreeable to this ſtandard, and then our tonges be agreeable to our hearts, well agreeing to the ſtandard, if our doings agree with our tonges. Then comes ſinceritie of heart, ſimplicitie of ſpeech, and conſtancie of life. Now here is the question then, whether the conclusion wee make in our braine, be equall with the ſtandard, or else our hearts are false, and they being false our tonges are out of rule, and our outward life can neuer bee true.

Note.

The true ſtan-
dard of truth.

For

For surely if the word haue not taught vs our truth, we haue no truth in the world, and then wee truely measure all things according to the truth, when wee esteeme all things as the word doth esteeme them: looke what conclusions the word hath sette downe of the world, and of other things, that must bee our conclusion and principle in euerie thing. *Phil. 3. Paul,* who doubtlesse knew the truth, and deliuered nothing but measured by the standard of the truth, hath this conclusion, that to winne Christ, hee would loose all: there was nothing so glorious in the world, but he counted it riffe raffe for the attaining of Christ. This is then the first thing to doe all things by the analogie of the word, and then wee shall haue but one heart, not a heart and an heart. Otherwise wee shall be as deceiuable as the vineyard that *Esay* speakes of, whereof grapes were looked for, but it brought forth wilde grapes. And because men haue worldlie conclusions, and the world not the word is their standard, so that they are resolued of their principles, we will keepe this gaine and profit, they haue lost the truth. So must it bee in the simplicitie of our speech, for vnlesse our words bee according to our hearts, wee delude our selues. For if in the Church wee shall haue an *Amen*, a great praysing of heauen, and a large cursing of sinne, and yet no regard of this simplicitie, all is but an illusion. When men shall publikely sing out of the Psalmes, that nothing is more precious then the word of God, and yet wee sette by nothing lesse: this is plaine mockerie to beare the world in hand that we loue the worse, and yet our thoughts are more large and deepe, and attentiu to the world. So that we haue false hearts and dissembling wordes: and truely though we dare nor shew this to the world, and though in our hearts wee care not for a Sermon once in seuen yeares, yet if wee were asked howe wee

flood affected to the word, what great credite and commendations would flie out of our mouthes? But now let vs come to the truth of our actions in stedfastnesse of life, that a man may bind on our word: the ouerthrowing of our liues, do so much drown the voice of our mouths, that whatsoeuer we protest in word, we spoile in our works. The bloud of *Habel* was an action, & it cryed vp to heauen: our *Amen* in our inouthes is drowned by the bloud of our actiōs crying so loud before the Lord. For our actions bewray men, for there is such wringing, going, ouergoing, & incroching, that there is no truth in our liues, in respect of the concordance of the tong. And whatsoeuer their bonds are, we must haue other forfeiture vpō forfeitures to proclaim their falsehood to the world. Now come to the truth of the Cōmonwealth, we see, as the Prophet saith, judgement is turned into wormwood, that is, a man had as good eate a handfull of wormwood, as haue our cause pleaded in the court. Let noble mē be neuer so wise to open the truth, yet the diuell hath made many wiser in breaking of the truth, then any can be wise in setting it down. It is known too well, that many grievāces haue bin, for that men haue growne more cunning in ouerthrowing of iustice, then many haue been able to establish iustice. But euery man would bee content to to beare this burthē, because it cōcerns another court. But what say you to the truth of Religion that is among vs? why our doctrine is sound inough, that needs not to be spoken of. Nor yes surely, very needful it is to speak of it. Trueth indeede runs about the Church walles for eares, and goeth about the pillars, but it findeþ no hearers, & as the the wise man saith, he that hath a treasure in store & not in vse, is as though he had it not: so we may say of our age, mē haue a little knowledge, but for want of vsing it, they are as though they haide no knowlđge, & seeing wee hide our knowledge if wee haue

Truth in actio.

Truth of the
Common-
wealth.Truth in the
Church.

haue it, & we cannot speake the truth, at our going in & our going out, as men are charged by *Moses*, we can not be said to haue the truth. So in a ſecond degree *Pauſe* would haue vs. vſe the world as though we vſed it not, ſurely had he made his wiſh of the truth, as he did of the world, he had ſurely had it. All our knowledge is a knowledge of the braine, it is not a knowledge of the heart, for it never makes vs ſet leſſe on the ſcore of ſin. yee ſhall ſee this plaine we know, that fire will burne, and because we know in deed, by no paine almoſt we can be brought to put our finger in the fire, and doublleſſe, if we were perſwaded, that ſinne would burne vs as a fire, we would not ſo eaſily put our hands vnto it. And I would know, if a man had a rule or gold-weights, whereby he might meaſure his timber, and weigh his mettals, and yet he never vſeth either his rule or his weightes, what good it would doe him. Talke of religion, and begin to ſpeake of the word, and you shall haue manie, that will hold you talke a whole dinner time, or halfe a daie, and looke into their liues and common course of their conuerſation, and they will falſifie whatſoever they haue ſayd, ſo they haue a thing, but without all vſe of it. There is yet another thing mentioned Ephes. 6. and that is a girdle of truthe, it muſt fion. it muſt be tied to vs, but our truthe is not girt to vs, it ſitteth not cloſe to vs, it wil eaſily be shaken off from vs, if the croſſe come, and perſecution ſhake vs a little, we can eaſily ſhift it off.

Verball profes-

4 A man would not willingly dwell by an euill nature, and hatred will drive any man away. Truth is hated among vs, and no marueil, though it delights not to be among vs. If a man ſhould take vpon him to pull downe an olde hedge, and to admoniſh one of ſinne, ſtreight way one ſnake or other will bee ready to hiffe at him and to

Why truthe is
not found a-
mong vs.

fling him for his labour. (They that should looke to vs, are hated, and if a man bee so bold as to tell a man of his fault, hee shall haue a rebuke for his paines, with this leoffe or the like : this is one of the wise generation which can tell the truth : so cold an occupation it is to tell the truth. So that we are not onely culpable for not hauing truth, but because wee haue driuen truth out of the lande. It would grieue mee to name mens sinnes heerein, but yet your selues know, that a man will sell credite, fayth, and all that hee hath, to set truth out of the way, and shall we thinke then, that truth hath any heart to dwell among vs, seeing wee sell it for two-pence, or a groate, nay, for a payre of old shooes? But lette vs know, that seeing Christ hath pronounced himselfe to bee the trueth, hee hath mad these men that sell the truth, guiltie of the sinne of *Iudas*, they sell Christ not for so much, but for halfe so much, nay, for a quarter so much as *Iudas* solde him. For Christ is trueth, and Christ is sold.

Contempt of
the word dan-
gerous.

Familiaritas pa-
rit contemptum;
veritas parit o-
dium.

Contempt and hatred ouerthroweth all estates, if either the law bee contemned, or the law-giuer hated. And as in kingdomes, so it fareth for this poynct in the Church, if the law of God be not esteemed, the iealousie of our Lord of Holts, will surely either take away his law, or punish the abuilers of it. The cause of contempt commonly, as they say, is familiaritie, familiaritie breedeth contempt. Indeed the wise men of the world noted, that there were three excellent mothers, which brought foorth three verie euill daughters. The mothers are these : first Familiaritie, which is the high pitch offriendship, brings vp contempt, so the more wee enioye the thing loued, the viler it growes in our eares. Secondly, truth breedes hatred. The third is peace, and that is the mother of idlenesse and securitie. So that whatsoeuer is free in yse once, that

that growes vile, as Manna; thought were a verie precious thing, did in the eyes of the Israclites. Yet wee must know, that albeit sometime these issue from these mothers, yet they be not their naturall daughters. The naturall child of familiaritie is not contempt, but it commeth of our corrupt nature, which is cleane opposite to the nature of God. For as the nature of God is so perfectly good, that he doth turne euen verie euill things to very good things, as the malice of the Iewes in putting his son to death, to be a meane of our saluation, so our nature is so absolutely euill, that it turnes verie good things into euill. Wherefore retaining this foolish action of vanitie, that nothing is precious but rare and strange things, it commeth not of the nature of the thing, which is still good, but of our nature, which no more esteemnes it. In the first of Samuel it is sayd, the word was precious in those dayes, which was, because it was rare, for they accounted highly of Samuel, because they had no Prophet long before, but wee must not doe so, neither in other things doe wee so. Doe wee in naturall things contynne the sunne, the water, and the fire, because they bee vsual? wee doe not. Then surely, naturally we contynne not a thing for familiaritie: but the cause of contempt is the ignorance of the vse of the thing, and therefore no doubt, as we do not contynne the sunne, the water, the fire, because we know and are perswaded of the true vse of them, so therefore we do in long vse contynne the word & prayer, & sacraments, because we know not the necessarie & the vse of them. Whensoeuer then we begin to be cloyed, let vs know the nature of a sinner doth begin to grow in vs, not that in the long vse of the word we are so full of knowledge, but for that we know not the vse of it, & therfore like swine we leauue the pearle, and go to the shels. Greatly therefore are wee to pray against this. Concerning hatred,

Charity is rare

when the pearls are contyned, the Jeweller is wrathfull; & whe the word is despised, the Lord is surely displeased, for which cause good men feeling their spirits to grow hot at the sight of such contempt, and the contyners seeing themselues to be drawen out into the midſt of the Congregation as it were, then they begin to warre with the Lord and his ministers, & they ſeeke either in their liuing to muſle them, or elſe to pursue them with the ſword of Iſaie, that is, with their tongues to ſmitte them, & ſo to trie them as with coles of iuniper. *David* complaines, that he was compassed about with dogs, which thing was moſt accomplished in *Christ*, who was made many peeces, ſometime thought to be a Demoniacke, ſomtime a drunkard, ſomtime a friend of publicans and ſinners: and as they ſpake of the maſter, ſo will they ſpeak of the Disciples, whatſoever comes into their choler. Yet though there bee three parts of the land noug̃t, for the fourth ſake wee muſt ſow, that though three parts of the congregation bee not good, yet for the fourth part wee muſt preach, as *Christ*, who went about into all places, for an hundred and twentie ſoules, who no doubt had foure times as many hearers: and ſo we muſt follow the renting part for their ſake, that heare with reuerence and fruit.

The Galathians eſteemed of *Paul* as of an Angell, yea he beareth them witneſſe that they would haue plucked out their eies, and haue given them to him: and the Millaines were ſo affeſted to *Ambroſe*, that they protested that they would rather looſe their liues, then theyr Byſhop. *David* being caſled from a ſhepherd to be a king, had friendes more then a good many, thicke and three-fold. But when the oyle is powred forth, ſharp wine muſt goe in. But yet *Paul* is impriſoned, *Ambroſe* hath faire promises, and *David* meeteth with one Shemei or other, that wil giue him hard good-morrowes, and pelt him with ſtones: ſo long as the quailes laſt,

The people of
Mediolanum
or Millania.
Amittere anni-
mas quam Epis-
copum.

last, & the fleshpots, & Manna comes downe as thick
as dust & feathered foulles, as the land of the sea; who
but Moſer then, but if they haue not flesh at their call:
if they fall once a ſtruggling and whyning, if Moſe
get him not out of the way, hee may be ſpurd and per-
chance goe to the pot. Christ if hee can ſo provide
that the water may be turned into wine, and that there
be taken vp 12. basketsfull, and ſo they may ſit downe
on the greene grasse, and eate by 4000, and 5000.
it is a trim world, why Christ ſhall be a king, & Rabbi
and Rabboni, & good master & Hosanna is the highest,
and all that may bee; and more then may bee. But if
Christ caſt out a word, and ſay that a Prophet is not
esteemed in his owne countrey, his countreymen are
readie to lay hands on him. It is good being for S. Paul
at Iconium, if he & Barnabas can promise for, that they
can make men whole with a word, ſuch ſlowes ſhall
not lacke. Iupiters priuileg ſhall bee ſent for, and ſacrifice
ſhall be made. They ſhall be taken for no men, but for
Iupiter & for Mercury, if they ca do vs any good. But if
Paul go and gather ticks, and ſo a viper catcheth him
by the fingers, the ouer upon him murderer, ah wretche, Godſ judgement ceaſed on him: yet for all this, lette
him ſhake it off quickly, and hee ſhall goe for a
God.

If thou wilt diligently heare, there are two kindest
of vnderſtanding, one in iudgement, another in heart,
the one is but little, the other bringeth practiſe. Deut.
29. for wee are ſayde to erre in heart, though not in
iudgement. Psalme.95: ſo in iudgement though not in
heart, if we vnderſtand in heart, then it will be a ſmall
matter to bring practiſe. For when wee allow in
iudgement, and loue in heart, then are wee carried
willingly to that thing: ſo that if wee knowe a thing
which we cannot be brought to doe, it is because wee
vnderſtand not in heart,

8. The chiefe thing, that God is pleased with, is to be truly religious, to loue the truth with singlenesse of heart, and a prepared mind to be obedient vnto it, without the which, though a man shoulde lead an Angels life in outward shewe, yet by how much it were the more praise of the world, by so much it is more abominable in the sight of God.

9. If wee plaie with our owne affections, sin in the end from sport will spurre vs to confusion. For though we are giuen to flatter, and presuine of our selues that being twice or thrice spared, we dare sinne againe, yet we must know that the Lord will recompence his long tarrying with wrath.

10. If any man make no conscience to walk vprightly, I will not free him from pouertie, from sicknes, from heresie, for as well can and will the Lord, punish the minde as the bodie.

11. *Pharaob* scorning Gods people & his messengers, the Lord turned it to a blessing, & it may teach vs not to mock the children of God, and againe to beare patiently the practises of scorners, as *David* did *Shemei*: & so shal it be turned into a blessing vnto vs, *Pharaob* cold mock & contemne God in his prosperitie, but he could not withstand the plagues whē they came, but was most fearefull, and this is the course of all the wicked, to contemne God in prosperitie, and to be most fearefull in any trouble.

12. A man may haue a good wit and yet be subiect to the secret curse of God.

13. A good wit not sanctified is a fit pray for the diuell.

CHAR-

These three
are against
scorners,

Of witchcrafte, vowes, and vnbelieve.



Itches and wizards can do nothing, as appeareth in that wi-
sard, *Balaam Num. 23.* who saith that God must first bee
displeased, or euer he could preuaile against Israel by his
witchcraft, therefore wist wee
not seeke for helpe of them,
they haue not power to hurt

nor to helpe vs, For God is almighty, & he must helpe
thee, therefore turne to him by faith and repentence, &
do not flie to them. Meanes may stay Gods children for
a time, that they looke not to God, nor to their sin: Yet
if the punishment be vpon them, then they lift vp their
eyes vnto God, *Psal. 30.*

2 As when a man brought into the gaoile conueieth
him out by bribeing the gaylor, purchaseth to himself
greareer punishment, if after he be taken, yet sueing to
the prince for pardon, getteth it and escapeth clearely, so
if a man be healed by a witch or wizarde, which is vn-
lawful, he deserueth a greater euil, if the Lord visit him:
wherefore let such speedily repent, but if w^e be healed
by the Lord, and the meanes he hath ordeined, then we
freely escape and may be thankfull.

The wise men of Egypt could not doe as *Moses* and
Aaron in the small creatures, where we shall note, that
witches cannot hurt, further then the Lord wil, as the di-
uels pases, are also limittid, & they cānot hurt, whē nor
where they wil, but as the Lord is displeased, as *Bala-*
am confessed. And *Abrahām* was not deceiued, before the
Lord gaue the spirit leauie, that so the hypocrisie of me
which receiue not the truth in loue, may be detected,
yea the Lord may afflict his children for a time hereby,
for so let thē see their vnbelieve & to stay their faith.

The cure of
witches.

4 Many not knowing their owne infirmities, rashly vow, and promise liberally; as whores and theues, and therefore anon after retурne to their vomit. But the children of God, knowing their owne weaknesse, are affrayd to make large promises, and yet stand more strongly afterwards against sin.

C H A P. 73.

Of the word of God: and of the confirmation thereof by wonders.

 He Lord being about to give his law vnto the Israelites by the minittry of *Moses* his seruant, doth aforhand warn *Moses* therof, & in this verse telleth him, that hee will be seene of him in a dark cloud. Of this the Lords strange and wonderfull appearing, there are two ends or caules: the first was, that he might get more credite to his law, & also to *Moses* the Minister of the law. The second was to shew *Moses* his weaknes & infirmitie, wherby he might be hübled. And for the first, we see that when the Lord would bring to passe any mighty works, he did withall shew such mighty signes, as made his works with reuerence to be received. And those whō in his busynesse he had appointed Ministers, to be well accepted. In the day of *Elias*, when the Law had lost credite in the hearts of men, and was little or nothing at all regarded, then did the Lord wonderfully work by his seruant *Elias*, and did great things by his hands, that credite might once againe be wonne vnto his law. And when he brought his sonne into the world, by whom he would publish the Gospell, euē the sauing health of all men, such works were shewed, as had not bene from the beginnings, and such wonders were wrought, as made all men amazed, at such time as these more then ordinary mercies were brought and offered into the world, where

whereunto these extraordinary works were coupled
and adioyned, and therefore such works cannot ordi-
narily be looked for, because they were neuer ordina-
ry. For if such workes, & signes, and wonders, should
now be looked for, and if we should attend vnto them,
and belieue them, the Lord would then haue warra-
ted them to vs by his word, & then he would haue fore-
told vs, that such things should after come to passe. And
hath he done this? No, no, he hath taught vs another
lesson, and cleane contrarly hath he admonished vs,
when he biddeth vs beware of false Prophets, which
come to vs in sheepe's clothing, and would purchase
credit to themselues by lying signes, & wonders. See-
ing therfore that there shalbe many such false Prophets,
especially in the latter dayes, which shalbe sent abroad
euen into all places, effectually to delude those that
haue not receiued the truth in loue. And againe, seeing
the Lord is not bound to meanes, but he will worke,
when, and where, and how it pleaseth him, that we may
wisely iudge of them, and discerne the spirit of error
from the spirit of truth and life. It shalbe profitable for
vs to set downe, some true notes of those wonders Notes of di-
which are set out to vs in the word, If by comparing uine wonders
them together, it may appeare when, and how far they
must be receiued, and contrarly, when we may and
ought to refuse them. The first note or difference is
in the workes themselues, two are in the persons by
whose ministerie they are wrought, and for the workes
themselues, which God hath extraordinarily wrought,
there hath euermore such maiestie appeared in them,
that the finger of God might be so plainly seen, that all
men yea eue wicked sorcerers haue bin brought & for-
ced to acknowledge the same, & though the diuell can
turne himselfe into an Angell of light, and his minis-
ters make a shew, as though they were indeede the
ministers of righteousnesse, Yet let them worke what
they

they will, and say what they can, neither their works nor words shall bear such an apparent shew of maiestie, as the wockes of God haue euer done. Every man therefore may plainly see God in his workes, and none shall be deceiued by the other, but those that loue to beleue lyes, and are willing to deceiue them selues, whom God doth iustly giue ouer to be deceiued, & to fall from faith, because they loued not to abide & stand stedfast therin. For as an Ape of all other liuing things, most like a man in shape, & yet most vnlke of all others in qualite and condition, can deceiue none, but euery one will easilly know an Ape from a man, vnsle they be fooles or chil-dren, or such as will be wilfully ignorant: so between the workes of God & the lying wonders of the diuel, there are so cleare notes of difference, that all may easilly dis-cerne them. But those that shut their eyes that they may not see, & harden their heartes that they cannot vnder-stand. The children of God do receiue such wisdom frō aboue, & such knowledge doth the Lord in mercy be-slow vpon them, that they are able to discern the spirits, to try their works, whether they be of God or no, & to seuer true doctrin frō the false. And albeit the Lord som-times correcteth them for their sins, do suffer them for a while to be deceiued, & that they might hate falsehood the more, doth let them a little be deluded therwith: Yet because the truth of God it cannot faile, nor an haire of their heads perish, it is impossible that they should for-euer fall away, it is impossible that they should finally be deceiued, & become opē enemies of the truth, or ob-stinate maintainers of a lye. Secondly, the Lord did neuer raise vp such extraordinary workmen, or shew such ex-traordinary works, but it was either to confirme the do-ctrine that had bene taught, to get further credit vnto it, or else to make it more cleare, and to give a grea-ter light vnto the same. As here we see in *Moses*, who came to bring the law vnto this people, not a new law,

nor

nor contrary to that which was before, but hee renewed it, confirming & making it more cleare, and that which they had before, deliuering it from hand to hand, that he gaue in tables, & that which they afore had practised, he giueth forth vnto them now in precept. For by the whole story of Genesis it is soone perceiued, that not onely the moral law contained in the two Tables, but euuen the ceremoniall & the iudicall law were knowne vnto *Abrahā*, & others that liued before the law, it was never lawful for them to haue any more gods but one onely & true God, & so consequently that his pure worship which was according to his will. The Sabbath was obserued & kept not onely in Paradice, but euuen of the Israelites, when they were in Egypt, before they came to the wilfulness: which they could not haue done, had they not receiued it by traditions. The duties also in the second Table were as common, and as well knowne as any others were. And when we reade in Genesis of Priests, and Altars, and sacrifices, differences betweene cleane and vncleane beasts, &c, it doth easily appeare that the substance of the ceremonial law was long before *Moses* his time: the death of adulterers, and the punishment of murtherers, doe plainly declare that they had the politi-call law before the dayes of *Moses*: & that hee was not the first giuer thereof vnto the people, he taught therefore no new or strange doctrin, nor yet contrary to that which was before. He was only the meanes to confirme it, and to make it more easily to be vnderstood, for he deliuered it in plainer maner then it was deliuered vnto the Fathers. The prophets did expound it more plainly then he, and as every Prophet was more neare the time of Christ, so did hee bring greater light to that which went before. *John Baptis*t had clearer revelations then any of the Prophets. For our Saviour doth prefer him before them, not in respect of his person, but in respect of his office & calling, but the Lord Iesus euuen our God
and

and Sauiour, and our onely Prophet of all others, hath brought most cleare light, which hee hath revealed and made knowne vnto the world, both by himselfe, & his Apostles: whose Epistles and writings are by manie degrees more plaine and manifest then the writings of the Prophets which were before them. And do we not see, that since the time that the Lord began to renew the light of the Gospel, and to deliuere it, as it were from the darkenesse, wherewith it was well neere oppressed. Do we not see, I say, that greater light doth more and more appeare, and that many things are now more manifest then they haue beeene in former times and ages? Moreouer, the law had testimony from the couenant made with *Abraham, Isaac and Jacob*. The Prophets did prove their doctrine by the law, and the couenants, and our Savior hath his witnessie out of the law and the prophets: and his Apostles did draw their prooef from all. The Law is in the Gospell, and the Gospell in the Law: and therefore whosoever shall not make their doctrine agreeable to the Law and the Gospell, they may, nor ought not to be receiued: but in the boldnesse of Gods good Spirit, we may say with S. Paul, *Let them be accursed*. For the Lord is not contrary, nor vnlke to himselfe. As the Spirit spake in old time in the Patriarkes & Prophets, so spake he in the Apostles of our Sauiour Christ, and so will he speake in his true seruants and ministers to the end of the world: there iswith him no variablenes nor shadow of change, but he abideth ever the same, most like vnto himselfe: and so doth his word, which is of the same nature. Whosoever then shall bring vnto vs any doctrine not warranted by Gods word, or contrarie to that which before hath bene deliuered: yea, if he bring it in harder & more darke speeches, then the word of God is, or if he deliuere it more strangely or obscurely, and yet will beare vs in hand, and make vs beleue that he hath clearer revelations, we may then justly suspect him

him of vnytruth, & vtterly refuse him, further then by certayne grounds & reasons out of Gods word, he doth confirme his doctrine. And as we may rightly hold all the doctrines of men accursed, when they speake or write any thing contrarie to the wholsome word of truth, or else do adde any thing thereto. So likevise if anie shall take away from the word of God one iot or tittle: wee may in the feare of God, and in the zeale of his truthe, say that sentence, wherewith God in great wisedome hath closed vp his holy Scriptures: *The Lord will take his part out of the booke of life, and out of the holie citie, and out of those things which are written in this booke.*

2. John saith, the Spirit bloweth where it listeth; so also as much as it listeth, sometime breathing softly like the coole aire, and sometime like the whirl-wind: For man is full of wandering thoughts, and imaginacions, especially when he heareth the word, but nothing is more dangerous then the yong mans heart, which is in all places of the world at once, if you speake not what he thinketh, he doth not attend, if he be not astonished: and for this cause doth the holy Ghost often offer gal- ling concessions, and pinching permissions, as Eccl. 10. God semeth in such speeches at the first to fauor sin. But as we lift vp a thing high, to drive it the harder, so God throweth them to eternall destruction, to breakem to fitters, yea we would thinke the Lord to bee a Pro- actor of euill, if he shold not sometimes be very vehement. The bitterest kind of deniall is to bid vs goe, yet so faine would God worke on our hearts, that hee vseth such vehemencie.

3. It is as farre from God his nature to deride any man, as it is for him to repeat; but our sinnes are so great, that if it were possible, wee should make him a scoffer. But as when saluation is wrought in the highest measure, it is wrought in greatest

The Lord oftē
vseth vehemēt
speeches to
spur our dull
heart.

In Rhethorick
*Permissio cum
Catastrophe.*
In Logick
*per obliquum
ducitum.*

compassion, so the highest point of reuenge is derision, we know the nature of God is full of pitie, and vnlesse it bee to verie euill persons , his speeches are full of compassion. Speake my people saith hee *Micah.* 6. And *Esaie* 5. what haue I not done that I could doe to thee? And oh that my people would haue heard, *Psal.* 81. And whē they would not heare, he spea-
eth⁹ the dumbe creatures. Hearreheauen & earth *Esaie* 21: And Christ saith, O Ierusalem, Ierusalem, &c. These are good in royall speeches, which are verie sweete, and sweetenesse it selfe. But when he speaketh to the desperate and wicked, he changeth his speech into sharpnesse, as *Mat.* 6. If light be darknesse, how great is that darknesse? If sweetenesse become bitternesse, how great is that bitternesse? Euery thing , when it degenerateth into his contrary becommeth most contrary, as of the sweetest wine is made the sowrest vi-
negre, and that, which is coldest, when it is boyled, is most feruent, the sea calmest, when it is moued, is most raging. *August.* saith, that his laughter is more fearfull then his anger. That which he speaketh with laughing; let vs read with weeping. For God neuerv-
fet such speeches of derision, but there followeth im-
mediately destruction. *Proverb.* 1. 26. 27, *Psal.* 2, He will laugh them to scorne, and thē will breake them in peeces. And because this is the last warning before iudgement, when we finde the Lord speaking so vnto vs, it is as much, as if he shoulde say :Now heare the word, or never, well these speeches are vsed to wil-
full sinners, as *Micah* speaketh to the king, that would goe to battaille, whatsoeuer came of it. Goe to and pro-
sper, *Proverb.* 2. Because you haue not heard any word nor profited by my sermons, my inward checkes nor come when I shewed out my benefit s, but refused my correction, then commeth this. I will laugh at your
During all your life time I will curse you
destruction

*Risus Dei pre-
omni ira Dei.
Quod cum risu
loquitur, tu leges
cum luctu.*

destruction. *Ephraim* will needes follow Idols, well let him saith God, Iosu. 4. Psal. 1. we will not be yoked, and will he not? goto, the Lord in heauen wilyoke you. And againe, such as drink iniquitie, till they haue no vse of God his guists in them, woe be to them,

4 We must red eeme time even from our ordinary callings, to read the holie scriptures. ▼

5 It is best to note the generall vertue of the word, and not to vse exceptions, but vpon particular and constrainyng necessitie.

6 It is the grace of God, when the word of God is of such credit with vs, that it humbleth vs more then all manner of corrections.

7 The vsuall dealing of the Lord, is that hee first sendeth his worde, then his wonders, which if they preuaile not, then doth hee fall to the afflicting vs, and the ending of one crosse shalbe the beginning of another, till he hath brought vs to him, if we be his, or till he haue disswaded vs if we belong not to him.

8 The word of God is the sauour of life to some, and the sauour of death to others, it bringeth some to re-pentance and otheles it hardeneth.

9 Wee must esteeme highly of the sacraments, and admonitions of our brethren, because in contempt of these we despise Gods ordinance, and they can neuer haue their fruit in vs. For whosoever hath felt the fruities of the spirit, can tell that nothing is so comfortable to vs, as that great ioy, which they felt in the right vse of these holy ordinances of God. And hereof cometh that continuall ioy which the children of God take and find in reading, hearing, and speaking of his word, prayer and sacraments. Therefore let vs leame to esteeme the word of God, which hath beene offred so long, and let not our corruption as in other things so in this lesse esteeme it, because

it hath beeene long with vs, which through corruption wee shall dot, if God by his great grace do not sustayne vs.

To Our Father Adams had nothing to lead him by, but the great booke of the creatures, which when by sinne it was blotted, the Lord supplied this want by the word though not written, which is cleare, for that without faith it is impossible to please God, but Abel by faith pleased God and that faith presupposed the word, therefore they had the word; for which cause some were called the sonnes of God, because they were ruled by the word of God. And, this word was said by the Apostles and Prophets, that it endureth for ever, therefore our Fathers had this word, though not alwaies written. Wee must learn principally those thinges, which the Spirit of God most purposeth to teach vs, and be more sparing in those things, which to know Gods Spirit is the more sparing to teach vs. Although the word of God is alwaies in season to be ministred, yet mens hearts are not alwaies in season to receive it. To one that said she had a thing told her in the spirit that should vndoubtedly come to passe, hée answered, how it might bee of God, Who after some great and grievous conflict comforteth her. But euermore such workings are according to the word, if they bee of God. And seeing such inward motiōs, for the most part are either offered or wrought by our own corruptiō, or sent of the diuel, or na illusion: we must try these motions by the word, whether they bee for spirituall or temporall things, if they be of God and according to his word believethē, for the words sake, and not only because of the reuelations, if they agree not to the word, how pleasant soever they seeme to flesh & bloud, listen not then to them too much, and lessie believe them.

*Chiseley 11110 PL II The
C V S X V H R
z x*

¶ 1. The word of God is reuered with many titles; it
is the receyed wil of God, the library of the holy Ghost,
the cubit of the Sanctuarie: the Lanterne of Israel, Psal.
119. 109, the spirituall Manna, Christ his Aphorismes:
the wisedome of the croffe: the Lord his legacie: the
touchstone of errorre: the keye of the sheepefold, the
mysterie of Godlinesse: the oldest waye of life and
truth, Proverb. 28, *Duo Ecclesia ubera*: the fulnesse of
knowleige, the Schoole-maister of mankind: the
beacone of the soule; the seede of new birth: the mouth
of the Lord Iehouah: the two-edged sword: the
actes and statutes of the highest Parliament: the mint
of the Church: the lode-starre of the fauchfull pilgrim:
the signet of God his right hand: the Lambes booke:
the warch bell: the glasse of our lise: 1. Pet. 2. 2. the
scepter of his kingdome: the arch of the truth, the
breath of the holy Ghost: God his Oracle, Vrim
and Thummim: the Epistle of God to the world: the
inestimable pearle: the tenure of our freehold: the co-
uenant of promise: the controll of his fines and a-
mercementes: the well of the water of life: the
Lord his treasurie: the lightening and thunder of
the most High. When God speaketh anie thing, *Cum Deus ali-*
although it be no more then or ne spoken, we ought to *quid dicit, et si id*
receiuie it with that faith and deuotion, as if it had of-
ten bene spoken. Wee must thinke of the Lord his *non amplius quam*
writings at the least, to be as sure, as the proclamati-
ons of the Medes and Persians, which alter not, Dan. 6. *semel dicat, ea*
¶ 2. Euyer iot and title in the librarie of the holy Ghost, *fide ac deo-*
is fyned, hath passed seuen times through the fire, ere *accipienda*.
it come to our hands, so it shall not need the furnace of
our vaine reason, for it further triall, Psal. 12. This word
was giuen first by God in his owne person, secondly
by the ministry of Angels: thirdly by his seruants the

Prophete fourthly, by his owne sonne, Collos. 2. 3. it was written 2. Pet. 1. 21. it was inspired 2. Tim. 3. 16. it is perfir, Proverb. 30. 6. Deut. 4. 2. it is plaine Job. 7. 17. Whereunto we must giue our diligence, bewaring that the rule of our obdience bee not our owne good intent, will, or deuotion: nor the rebellious affections of our corrupt nature: nor that wisedome, inuentions, doctrines of the carnall man, nor the examples, customes, fashions, maners of the world, but only the pure & perfir word of God, which is compared to a sword for the cleauing and diuiding of the hard heart. If a sword will not serue, it is compared to fire for melting, and dissoluing of such, as wil not giue place to the edge: but if we be so stonicie, as fire will not doe vs good, it is an hammer to batter bruise, and crush vs in peeces.

U

CHAP.

CHAP. 72.
Of good workes.

T is written Exod.10.5.6. Mo-
ses & Aarō did at the Lord com-
maunded them, and so did they.
And the Apostle Paule saith
that of our selues we can doe
nothing. Yet through the Lord
Jesus we are able to doe all things.

Vpon suchlike places the pa-
pists gather that the command-
ments may be kept. I answeare that those words con-
cerning Moses and Aaron are to be referred to that
particular action of bringing the people out of Egypt,
for both before, and after we see many infirmities in
them, yea with what temporall punishments are they
punished, that they cannot enter into the promised
land. So that that was said of Noah, is to be referred to
the making of the Arke. Gen. 6. 22. so when David
prayeth to be heaid according to his righteousnesse,
it is in respect of that cause which he had in hand, for
the which his enemies did persecute him. For the chil-
dren of God from time to time haue fallen into some
sinne, as Noah, Abraham Lot, and David, whose ex-
amples we ought to lay vp in our heartes, to keepe vs
from dispaire, when we feele infirmities in vs.

2 Nothing is so auailable to obedience, as the due
consideration of Gods ordinance.

3 The obedience of God is as a chaine to tie vp all
the creatures of God from our hurt, and as a thing to
musle their mouthes that they cannot bite vs. Againe
disobedience breaketh the chaine and openeth the
mouthes of all things to our destruction.

4 In good workes we must not only be wrought vp-

on as patients, but work as agents, Three special signes
of good works, first a good work must haue it foudatio
in the word, for a good work is grounded on a good
word, and euery plant, that is not planted in God his E
den, shal be plucked vp. In vaine we worship the Lord,
with our owne traditions, whatsoeuer thou doest, do it,
because God commanded thee. Now because wicked
men may do good things, as sacrifice, heare the word,
pray, build houses, vse hospitality, &c. We must next see
whether these be apples of the tree of faith or no, which
only purifying the heart, Act 13 euuen make the actions
pure. *Kain kneeleth at the altar, Habel kneeleth at the al
tar, both sacrifice, both obey the commandments in both*
the same work according to the same word, but the one
offers in faith, the other not. *Chore offered his sacri
fice, Aaro offers his sacrifice, the same work, but not the*
same faith. Esiae leesing the blessing wept, Peter leesing
Christ wept, here are teares alike, but not in truth alike.
Indas said peccauit, David said peccavi, here is repentance
the work like, the faith vnlike. Yea againe as we must
ooke to haue a writ from the Lord, and with a good
writ haue a good heart, so we must beware we looke
not at these thigs with a squint eye. The Pharise pray
eth in the market places, he would haue a good work in
hand, but his heart was not right, it was mixed with a li
tle leuen of vaine glory. Here the fals all the great works
of papists, who will pluck part of their saluation from
God, and make the Lord to become debtor to them,
wheras euuen the very works of Christ without the pro
mise could neuer haue merited saluation. We must say
rather, my wel doing O Lord, extendeth not vnto thee,
all that I doe, is nothing, I am stille an vnprofitable ser
uant. Now all men must do good works, for the law be
ing written, for all shalbe exacted of all. Under the ste
ward we are all cōtained, we must all appeare we must
give an accōut, euery tree, that bringeth not forth fruit,
as wel the vast oke of bashan, as the low shrub shalbe all
cast into the fire. It stille runnes in an yniuersalitie, yea the
very

very reprobate must do well, and though he cannot attaine heauen, yet his condemnation is not so deepe, his worme is not so sore, his stripes are not so many. But is none more bound to do wel, then others? Y e s the faithfull. If a brother offend, admonish him. Though the ignorant shall haue stripes, yet they that know the truth, shal haue moe stripes. If I had not come saith Christ, yee should not haue had such sinnes, but now haue ye not, wherewithall to couer the, yea of the children of God one is more bound to good workes then another. Vpon euery soule commeth tribulation, vpon the Iew, &c. Who, for that they had the prophets, the tabernacle, the couenāt. & we for hauing good ministers & magistrats are especially bound to good workes. If we would know on whom we should shew these workes, I answe're vniuersally on all, euen as our heau enly father doth on all, yet this hath also a bound and restraint Gal. 6. 10. *Let us doe good unto all men, but especially to those that are of the housbond of faith.* Among them also they are especially to be helped, which most stand in neede of our help, as we may see in the man in the Gospel that lay wounded. Lastly to shew, why we must prouoke & be prouoked to good workes, to passe Iewes, & Gentiles we wil come to protestants, who are most bound to good workes. We are slandered to deny good workes, because we would supplant and depose them out of the chaire of Christ, & deny the to haue the prerogatiue of saluatiō. But we defend good workes. First we affirme good workes out of Ephe. 5. 1. be ye followers of God as deare children, because as God hath called vs to be his children, so herein we ought to resemble his image by doing good both to iust & vniust. 2, where it is said. Tit. 7. 12. that Christ gaue himselfe for vs to this end, that he might redeeme vs from all iniquity, & purge vs to be a peculiar people to himselfe zealous of good workes, we also say, that we are debtors to do good. And surely it would grieue Christ more to lese vs after he hath once bought vs, then all his paines in susteyning death for vs did grieue him,

this commends all the paines of Christ, if we be zealous of good workes: so not to be giuen to good works doth crucifie him againe. But it is enough that we haue once grieued him on earth, and therefore let vs not grieue him in heauen also. Thirdly, being the temples of the holy Ghost, 1. Cor. 6. 19. it were a despite against the Lord, if we make the house of God the stye of Satan, and sinke of sinne. Fourthly, the Angels rejoyce to see a sinner repente, as also there is great sorrow, when a Professour falleth away, the heauens seeme to bee clothed with blacke thereat, and the Angels weare mourning attire. But to come downe from heauen to earth. Fifthly, whereas the rankest heretikes haue had often great feelings, whereby this is no good way to saluation, to thinke our selues sure: Peter teacheth vs another way: Make your election sure by good workes, 2. Pet. 1. 10. as by a signe consequent, not as by a cause antecedent. Sixthly, we must by good works auoyd the offending of our brethren, lest that as Lot was vexed among the Sodomitcs, we grieue the hearts of the Saints. Seuenthly, as we are not to grieue strong Lot, so wee must not offend the weake ones, for whose sakes wee must abridge somewhat from our libertie in things lawfull: and much more cut off our licentiousnesse in things that be valawfull. Eightly we must do good euен for the wicked. Wherefore the Apostle, 1. Pet. 3. 2. admonisheth wiues so to liue, that euен they which obey not the word, may without the word bee wonne by the conuersation of the wiues. If women are thus charged, then much more men. As before from heauen to the earth, so now from the earth to hell. Ninthly, because the diuell not barred out by good workes, doth make vs his pallace, or rather his paunch or his stable: and at the fall of a righteous man the damned make great bonefires in hell: let vs bring forth the fruits of righteousnesse; which may make the diuell to some
in

in fretting, and worke more madnesse and melancholy in the damned. Tenthly, for the confusion of the wicked in the last day, it shall be good by weldoing to redeeme some comfortable confidence of our being in Christ, against that day, when the sides of the wicked shall lie panting in paine. Now to make vp the number of a dozen, we may be moued to do good workes, by considering the end of the godly, and the end of the wicked, Matth. 25. These reas ons, many and waughty, shall redeeme vs from this reproch, wherewith our enemies do charge vs.

6 To do good is worth the doing, albeir in vaine, and as *Seneca* saith: *He is a perfect man that can loose a benefit and give it, not to giue and loose it. But whose is the hurt?* Christ preached in vaine to the Iewes, and *Noah* to the old world, & *Lot* to the Sodomites, but were *Noah*, *Lot* and Christ hurt for it? And yet many writers thinke no good worke is in vaine to him that it is done in vaine. We must do good, though it seeme to bee to. But certainly to him that doth it, it is not in vaine: there is a great reward for them in the life to come. And in that respect God wil haue his children do many good workes in vaine. As to *Moses* he said, *Go preach to Pharaoh*, he shall not heare thee, yet go. Againe, that which is well done, is better done then not done: for then it perisheth with them, otherwise it should perish with thy selfe.

CHAP. 73

Of zeale.



He zeale of *Moses*, and *Phineas*, and Christ we should striaue to haue, that we may be grieved with corruption, but to sedrefse it belongeth not to vs except wee be Magistrates.

2 Zeale leaueth in men a grete impression, being vsed in loue.

3 We

3 We must desire to be zealous & earnest in matters weightie concerning the Lord, or his people, but in small matters our owne affayres, & worldly friends, we must take heed it be not naturall earnestnesse, or carnall, or not sauouring of the Spirit.

4 One laying in his hearing, that it might be obserued from time to time, that men haue bin more bountifull in furthering a corrupt religion, then in receeving the professors of the Gospel, he answered his iudgement was the contrary, for though many in poperie give much, yet it is of their abundance, but wee reade in noplace that euer men sold their whole possesſions to give to the

True zeale and preachers, as it was doone in the primitive Church.
the propertieſ. 5 The nature of true zeale is ſet down Heb. 10. where
thereof. vide pag. 22. the Apostle heauily threatneth them, that willingly
giue ouer themſelues to ſir: there is named in the pro-
per tongue the zeale of fire. For as fire is not without
heate, ſo zeale is hot, & cannot long be holden in. It is
ſet down by the contrarie, Reu. 3. whē after the church
of Laodicea for her lukewarmenes, is threatned to bee
ſpued out of the Lord his mouth, it is added, be zealous
and amend, where we ſee zeale to be oppoſed to luke-
warmenes, which is too temperate an heate for the pro-
feſſion of the Gōpel. Again, 1. Cor. 14. 2. that which in
our common tranſlation we reade, *Follow after loue, &*
count ſpirituall gifts, &c. the naturall text hath, *Be zealous*
after the more excellent gifts. & Rōm. 1. 2. *Be fervent*
in ſpirit. i. let God his ſpirit in kindle in you a fire, which
may flame out of you. Now there are diuers kinds of
zeale, as the zeale of the world, of the flesh, of falſe reli-
gion, according to the world. And every man is eaſe,
spent, & couſined with ſome kind of zeale, which vault
ſhame vs, if wee haue not the trūe zeale, for that this
zeale leaueth in vs ſome aduantage & recompence,
which the world & carnal men haue not. For whē they
haue ſpent and let on tilt all the strength of thir bodies,

and

The recom-
pence of true
zeale.

and powers of their minds, they haue no gaine but torment of conscience, whereas the godly being spent in a good cause, haue that repaired in the inner man, which is consumed in the outward. Now to know what this true zeale is, as neare as by properties wee may describe it, we must first vnderstād, that it is grounded on knowledge. For if our zeale be not according to knowledge, much like to the zeale of thē spoken of Rom.11, we may come to persecute the truth, & thinke we do very wel. Our zeale must begin where the word begins: & end where the word ends, that in all things it be proportionable to the word. Our Savior Christ rebuketh the Pharisies, for straining at a gnat, & swallowing vp a camel: for tithing cumming seed & mint, &c for pretermittting the waightier matters of the law, wherin they bewrayed a rotten zeale, in that they were careful in the lesse, & careles in the greater points. So now a dayes many rather desiring to be counted zealous then to be zealous: for a ceremony will be as hot as may be, and yet in more principal points of religion they are as cold as can be: in greater causes let this be our canon to vse greater zeale: in lesse matters let this be our pedagogie to vse lesse zeale, so that we remember to count nothing small in the word, and that we can increase and decrease in affectiō, as the thing loued doth increase or decrease in goodnes. If I say, we can zealously pursue the most principal things, & for the peace of the Church can tolerate lesse things (for if any mā in matters of lesse importāce lift to be contentious, we haue no such custom, neither the Church of God) we shal obscrue this 1. rule, stil remēbring this cautiō, that we count nothing small, comanded or forbiddē in the word. The 2. rule is, that we haue an eye as wel to things inward as outward, our S. Christ reprehēdeth the pharisies, for that they made clean the outside of the plater, & left the inner side soule, whose liues though outwardly they were without reproofe, yet inwardly they were full of pride, disdain, selfe-loue and such like.

Well our zeale must beginne within, and in time appere without, wee must no lesse feare to doe euill being by our selues alone, then if wee were eyed of the whole world, lest that we become as paynted sepulchers, and as such dishes, as are cleane without and foule within. A branch of this rule is to haue a narrow and ialous view of our owne corruptions, lurking in the bottomlesse pitte of nature, and gaged onely by the word and spirit. When we loue to be hypocrites in dissembling this naturall corruption, and yet are busie in pretending some outward sanctimonie, the justice of God in time will vncase vs, and then the sin which wee would hide, shall appeare in the face outwardly, and the good which in truth we never loued, shall be seene never to haue beeene in vs. Heerein then wee may goe to schoole with the covetous man, who had rather be rich, then bee counted rich, that we may rather bee godly indeed, then be counted to be godly, leaft that seeing we bee not such indeede as we woulde be, we become notoriously to bee such as wee would not bee.

3 The third rule is, that wee keepe a tenor of zeale in both estates, as well in aduersitie as in prosperitie. Many in peace are professors, who in time of trouble are persecutors, who louing the peace of the Gospel, not the Gospel it selfe, do more bewray that they were never triuely zealous. Others whilst they be vnder the Crosse, are very demure and devout, who if once they come aloft, forget the simplicitie of the Gospel, and fall to the securitie of the world. Hereof comes that fearefull complaint, that men hote in preaching and professing, whilst they are vnder, are choked in their zeale, when they come to preferment. Such men are glad not of the Gospel, but of the prosperitie of the Gospel, such me wil be sad, not for the want of the gospel, but for the aduersity which followeth, the persecutors

cutors of the Gospel. Our triall herein may be thus, if our priuate estate being prosperous, we lament with *David* the estate of the Church, being ruinous: or if our priuate estate being perilous, we can rejoyce with *Paul* in the estate of the Church being prosperous, our zeale is according to truth. *David* neere the Crowne for his happinesse, fasted for the estate of the Church, lying in abominable filthinesse. *Paul* a prisoner in bondes, thought himselfe at libertie, so long as the Gospell was free.

4. The fourth rule is, that in pure zeale we be patient in our owne causes, and deuoure many priuate iniuries, that the Lord his cause may the better be prouided for, and haue the better successe. Many can bee as hote as fire in taking vp their owne cause, who are as cold as yce in defending the Lord his cause. This rule obserued would sow vp the lippes of the aduersarie, who though for a time hee thinkē vs to be cholerike, and mad men madly reuenging our priuate affections, yet one day should confesse, that we sought not our owne commoditie, but God his most precious glory. And to retch this examination of our hearts one degree further, let vs beware of that corruption, which springing from selfe-loue will giue vs leauе to rejoyce at good things, so long as they bee in our selues, but repineth at the sight of them in others, which will permitte vs to bee grieved at euil things in our selues, and yet make vs rejoyce to see the same in others. True zeale loueth good wherefouer and in whomsoeuer it is: true zeale hateth sinne, wherefouer and in whomsoeuer: true zeale loueth friendes, as they be God his friendes: true zeale hateth aduersaries, so farre as they are God his aduersaries: true zeale loueth a good thing in our most professed enemy: true loue hateth a sin in our most assured friend: if we are perswaded that our enemies be God his children, howsoeuer wee dis-
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agrees in some particular, yet we can swallow vp many priuate iniuries offered, and we more reioyce in them, as they be God his children, then wee can bee grieved at them, as they haue iniuried vs. Indeede true zeale is most greeued for the sinnes of the Godly, because so much is their sinne grieouer then the sin of another, by how much they came neerer to the image of God, then another, howbeit this must alwaies bee with a christiani sympathy, which worketh in vs a grief for their sin, as well as an anger for their sin, & which changeth our griefe into prayer for them. Though then wee be never so far asunder, we must loue the that loue God, though we be ioyned never so neare, we must hate the that hate God, in the mean time indeuoring on the one hand to do all duties of loue & obedience vnto the, in admonishing them, praying for them, & mourning for the, as they be ioyned in any band vnto vs, & remembraunce on the other hand, whē nothing wil do the good, but the matter is at this poynt, that wee must either cleave to God & forsake the, or forsake God & cleave to the : that nature & ciuitie in the seconde table are to giue place to religion, and pietie in the first table.

The fist rule is, that wee must bee stricktter to our selues, then to any other, & bee more liberall in some things to others, then to our selues. This will fist cause vs to cast the fist stone at our selues, this will teach vs to pull fist the beamie out of our own eyes, & then the mote out of anothers eie, this will make such an experiance of sin in our selues, that wee shall neither flatter too foolishly men in their sins, nor rebuke too rigorously men for their sinne. Some wee shall see iustly misliking a ceremonie, refuse it in theynselues, yet for that it is a thing indifferent, they can tolerate it in others : others there bee, who being vnwilling to vse it theynselues, judge straitly all others, as haytious offenders that yle it. Moses refused to take so much as a stime-lata chet himselfe frō the Egyptians, and yet to others that would

would take, hee would not denye the law of armes, so straight he was to himselfe, so liberall he was to other. Paul seeing that in some places he could not so conveniently liue of other men's charges, as at Corinth & Thessalonica, although at Colosso he receiuēd somewhat, where they were able to bestow on him, yet he would not that al me should be tied to this example to do the like, for he laboureth much in all his epistles almost about this, to shew how ministers ought sufficienely to be prouided for, so strict he was to himself, such liberality he left to others. Ro. 14. 2. Cor. 8, 10. where he entreateth of things indifferent. It were goodthen, that Christians might say thus with themselues, I can doe thus by Christian liberty, but if it be an hinderance to the glorie of God, or an offence to my brother, I will not do it if others do it, so their heart be good in this, & their conscience is vsed in other good things, I wil not herein wage warre with them, but to ioynē with them in greater & better matters, I wil pardon the leſſe. If this wisedome had beene vsed long agoe, what vnitie had there beene in the Church of God? for want of this, what trouble hath risen therein?

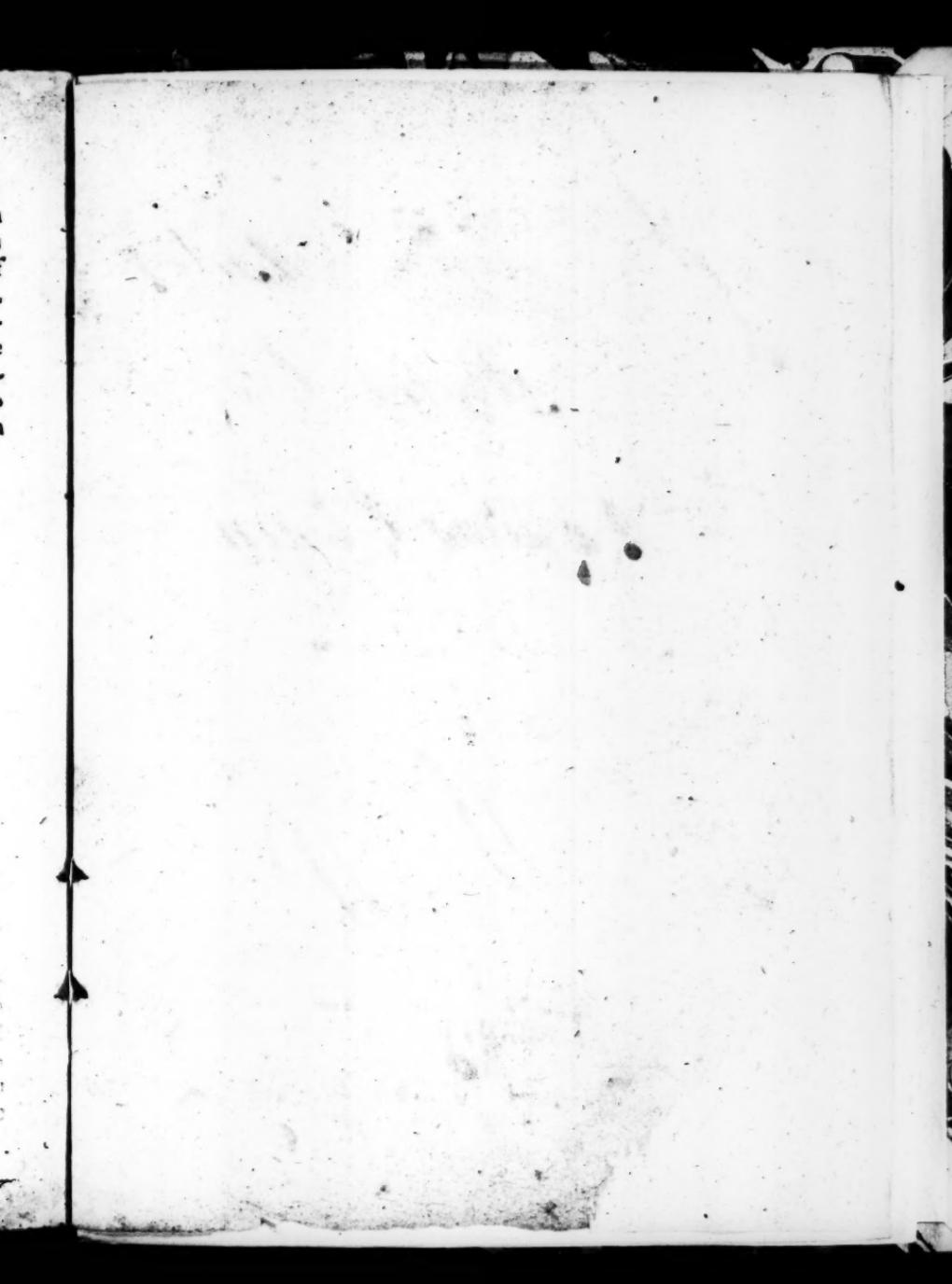
6 The fixt and last rule is, if wee haue a zeale against the sin, because it was against the law of God, & therewithal haue a cōpassion to the person, because one like our selues hath offended, this mixture of affections causeth anger to seed on the sin, not on the perso. Whē our Savior Christ going about on the Sabbath day to heale the man with the withered hand, was reprehēded of the Pharisees, it is ſaid he looked about him angrily, and after it is added, that he sorrowed for the blindnes of their hearers, ſee how anger & ſorrow meet, anger, nouncing that men ſhould haue ſuch little knowledge of God, or loue to their brother, ſorrow, that being ſuch excellent creatures, they ſhould ſlippe ſo foulely. Look ypon the Prophets, which if in the heatineste of ſpirite, they did not vtter theyr word, which in the zeale

The cause of
many needless
contentions in
the Church.

Anger and ſor-
row must bee
tempered to-
gether in de-
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of God, his glorie they did denounce, so that when they most threatened, they were most grieved, that the plague spoken should fall vpon them. Now that is an outreaching zeale, where our anger rather feedeth on the person, then on the sinne. *Samuel* in the zeale of Gods glory, spares not flatly to tell *Saul*, of his sinne, and yet in loue to his person, he was alwayes bent to lament *Sauels* case, and to pray for him. Dost thou loue Gods glory? Then wilt thou surely admonishe thy brother of his sinne, because zeale cannot suffer God to be dishonoured. Doest thou loue thy brother? then wilest thou admonishe him with compassion, because loue lamenteth the weaknesse of thy brother, who hath done that which thou mightest haue done.

FINIS.



John Elsdon

Rushet Elsdon

The man that loue

~~John Elsdon~~

Greenham minster
preacher of
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word

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John Elsdon

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John Elsdon

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